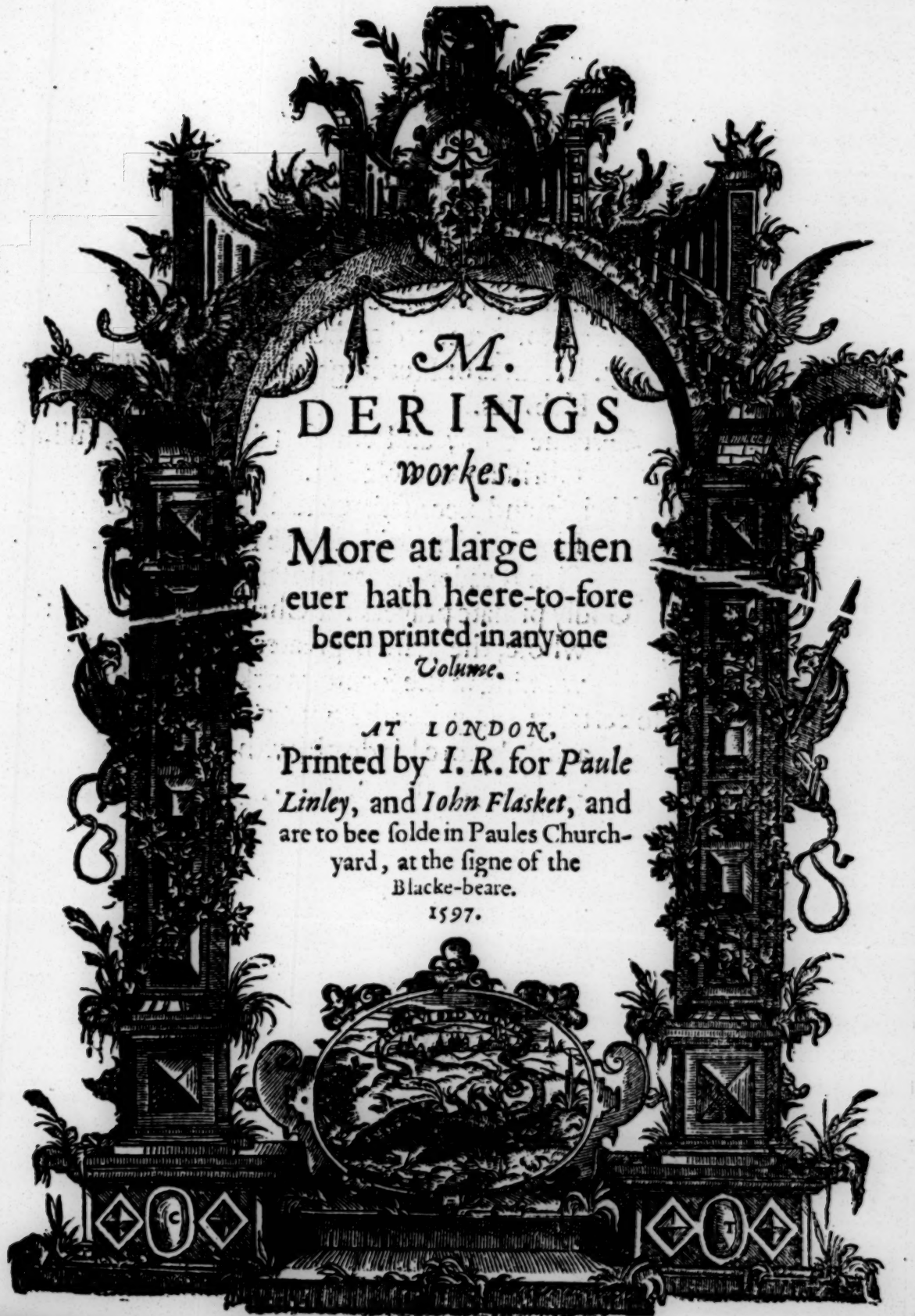

M. DERINGS *workes.*

More at large then euer hath heere-to-fore been printed in any one *Volume.*

AT LONDON,
Printed by *I. R.* for *Paule Linley*, and *Iohn Flasket*, and are to bee ſolde in Paules Church-yard, at the ſigne of the Blacke-beare.
1597.

The Bookes contayned in this Volume, as followeth.

1. A Sermon preached before the Queenes Maieſtie.
2. A Sermon preached at the Tower of London.
3. 27. Lectures or Readings, vpon the Epiſtle to the Hebrues.
4. Certaine godly and comfortable Letters, full of Chriſtian conſolation.
5. A briefe and neceſſary Catechiſme, for Chriſtian Houſholders, with a large Preface to the Chriſtian Reader before the ſame.
6. Godly priuate prayers for Chriſtian Families: the whole, the which greater part of them vvere wanting in the former works in octauo.

Alſo certaine godly ſpeeches vttered by Maiſter *Dering*, a little before his death, with a prayer which he vſed before his Lectures.

¶ To the Christian Reader.

OF all the outward benefits that GOD hath bestowed vpon man, (welbeloued and Christian Reader) there is none more profitable vnto the Church of God, then to keep by writing, those things vttered, which are necessary, precious, and godly. The voyce onely heard, perrisheth quickly, and though for a time it work inwardly, yet such is mans weakenes and infirmitie, that it must not onely bee by liuely voyce beaten into his head diligently, but also by writing set before him liuelie, and that continually. This Sermon therefore, as it was long since vttered zealouslie, and no doubt, by the purpose of God himselfe, (who openeth the mouthes of his Ministers to speake without feare) so nowe especially for their sakes, to whom then it was spoken, it is againe sette out to their farther view and consideration: that things amisse may be reformed, and true Religion sincerelie aduaunced: and against this time especially, because that a Parliament is instant and at hand; wherein (if God haue not sealed vs vp to abide more fearefull and horrible iudgements) knowne abuses shall be remoued, and many vnprofitable strifes ended. Surely, surely, if now it be neglected, let vs not thinke long to escape vnpunished. It will bee too late the third day to intreate for mercie. Tamberlaine, Gods vengeaunce, when his blacke Tents are once vp, though we come out neuer so humbly with Laurell in our hands, beclad in white garments, yet will he not be intreated, but by the selfe same sinnes whereby we haue offended, with the same we shal be punished. The Israelites, by murmuring and wishing flesh, sinned, and by flesh they were punished. The Leuits wife playing the whore, by hauing her body abused, was killed. Salomon the wise, greatly in Gods fauour, at the beginning, sinned through idols, and therefore was ouer-come of Ieroboam an Idolatrer. Nadab and Abihu, offering strange fire vnto the Lorde, vvere both of fire consumed. Banah and Rechab killing of Isbosheth, were killed themselues. Abimelech killing his brethren, was killed himselfe of a woman. Adonibezeck, cutting off the thumbes of the hands and feete of threescore and tenne Kings, was taken himselfe, and vsed after that manner. Ahab, the King of Israell, despising truth, & following lyes, was iustly plagued of God, when hee sent forth a lying spirit to deceiue all his Prophets. Terrible is that threatning of Ezechiell, when he sayth, that God will seduce both Prophet & and people, that they both may perrish in lyes, which haue refused to follow him in truth. As for you, O house of Israell, sayth the Lorde, goe you and serue euerie one his idol, seeing that you will not obey mee. What should I rehearse any more examples? The Scriptures are full, and they are written for our learning, vpon whom the ends of the world are come, that we should take heede and beware, least we offend and perrish as they did: for if wee be equall with them in sinne, and disobedience, it may safely bee pronounced,

Num. 11. 20
Iudg, 19, 15
1, Reg, 11, 26,
Leuit. 10, 2,
2, Sam, 4, 9,
Iudg, 9, 53,
Iudg, 1, 7,
Reg, 22, 23,
Ezech, 14,
Eze, 20, 39

that we ſhall feele the ſame puniſhments. Happy therefore is that Prince, and Country, that heareth Gods Miniſters, with full purpoſe of obedience: and happy are thoſe Miniſters, that in the power and ſtrength of Gods ſpirit, and in aſſurance of their calling, teach all mean their duties, without blaunching and flattery, whatſoeuer countenence they beare vpon this ſtage of ſhort continuance, whether they be Princes or inferiours. For heerein appeareth Gods loue towards them, in awaking them out of the vaniſhing dreames of their lothſome pleaſures, to the performance of his worke, which he will not haue ſo neglected, that they ſhall prefer any worldly thing whatſoeuer before it. Now therefore Gods Church ſo long time neglected, we truſt ſhall be regarded, and the good counſailes of the Lord, brought by his meſſengers and Seruants, obayed. It is not vnknowne, what blind and ignorant Miniſters are in the Church, what contempt creepeth vpon it daily, what diuiſion hath ryſen in the ſame for the Popes trappings, the tayle of Antichriſt, and the outward markes of the Romiſh beaſt: what hurt the quarrell of them hath done to many, what diſcredite it hath brought to a number, what ſorrow to all the Godly, what ioy to the wicked.

Now if they will not amende it, but yet through worldly pollicy retayne it, reſpecting the ſtrength of fleſh and blood, let them thinke that this neglect of Gods Spirit ſpeaking in his Prophets, with ſuch open contempt in denying to follow the knowne truth, can not but prouoke Gods heauy and hote vengeance ſpeedily to be poured out vpon vs. The Sunne, Moone, and Starres, haue already at his commaundement from heauen threatned vs. Bloody cloudes haue appeared to terrifie vs. Strange Monſters, Earthquakes, vnnaturall ſwelling of floods and waters, and to conclude, vnwonted moonings of the earth, haue beene fearefull vnto vs. If theſe will not ſerue, more vehement ſickneſſes, famine, and hunger, ciuill warres and bloodſhed, with the taking away of our Soueraigne (which God forbid, and rather bleſſe with true godlineſſe, and long life to raigne ouer vs) in the meaſure of our ſinnes will God poure out vpon vs, and ſo we ſhall perriſh in his iuſtice vtterly, that in mercy refuſed to embrace his truth obediently.

Therefore from the higheſt to the loweſt, let vs returne to the Lord ſpeedily, and vnfainedly; ſo ſhall Gods Church be reformed, our miniſtery amended, the ſeruice of God by the infallible rule of his truth, directed. The hireling, tyme-ſeruer, and Wolfe remoued, the godly and true Miniſter wel prouided for, and defended, and all ſtrange worſhips, ſtrange garments beſtained with popiſh filthineſſe, and monuments that can repreſent nothing to our eyes, but execrable idolatry, be quite abandoned; which God in his mercie bring to paſſe for his ſonne Chriſtes ſake, Amen.

M. Derings owne Preface to her Maiestie.

To the High and mighty Princesse, his dread Soueraigne and most gracious Lady *Elizabeth*, by the grace of God, Queene of England, Fraunce, and Ireland, &c.

IF it had been sufficient charge of euery mans duty for necessary causes to attempt a good worke, then (most gracious Princesse) haue I double boldnesse and safetie to present thys my labour vnto your Highnesse. For to pretermit the value of this V Worke, which yet must commend it: as I wil not stiue therein least I should seeme foolish, so I leaue it to euery mans conscience, beseeching all men for truths sake, to giue no worde of praise vnto it aboue the waight of profit which he shall finde in it. But touching my most humble dutie in offering it to your Highnesse, if the causes be not such as constraine mee before GOD and man, let this also be imputed vnto me, that I knowe not my dutie, nor what becommeth my calling. Of long time and by many meanes, your Highnesse hath beene prouoked against mee to high displeasure, so that at the last, I am henceforth forbidden to preach any more openly within your Maiesties dominions. In this case haue I long stoode, which howe grieuous it hath beene vnto mee, or how gladly I would be deliuered from it:

if I be a good man I cannot easily shew. Salomon sayth, *The anger of the King, is like the messengers of death, but a wise man will pacifie it.* Which word of truth, if it doe mooue the affections of our hart, it cannot be, but in the dis-fauour of the Prince, wee must feele a great ouerthrow of the happinesse of our life: and we cannot nor ought not but continually to labour to turne it from vs. For what though some bee despisers, vnworthy of a Kings protection, who being freed from care, haue no care of loue, is therefore the bond betweene Prince and subiect broken? or is the word of God of lesse truth, because the vvicked doe disobey it? nor is this to honor the King in our soule, not to care a whit for his gracious fauour? But what if our displeasure bee for a good cause, and we suffer for righteousnes? yet our feare and griefe is the same it was: for Faith dooth ouercome affliction, but it taketh not away the sence & feeling of the sorow. Seeing therefore this case is mine, if your Highnesse dis-fauour and disliking be vnto me as it ought to be to euerie true subiect, like as the feare is exceeding great, so the sorrow of it is not willingly to be admitted, if possibly any good remedy can be sought. This is then one case of my boldnes, for which I craue my lawfull pardon, most humbly beseeching your Maiestie fauourably to accept it, which dutie and necessity haue compelled me vnto.

The other is the cause it selfe, and the punishment which I doe sustaine, beeing now long time forbidden to preach: wherein, if I should rob my selfe of my righteousnes, and finally by silence acknowledge the faultes which neuer were: should I not be iniurious to the graces of God? should I not pul downe whatsoeuer I haue built? should I not betray the truth of God to the slanderous tongues of many enuious men? should I not sin

against

againſt the Lord, before whō there is no man can pleade my cauſe? and are not all theſe euils confuted and ſcattered, with this one dutiful and faythfull dooing, to offer theſe my Lectures printed vnto your Highneſſe. The printing of which, ſhall confute the ſlaunderous, iuſtifie the doctrine for which they were preached, diſcharge my conſcience before God, and being offered vnto your Highneſſe, be a perpetuall ſupplication till your gracious fauour be reconciled. And thys is the ſecond cauſe of my dooing: which ſo much conſtrained me as the loue of God did dwel within me. For vnder that couenaunt hath he comitted vnto vs his truth, and hath bound our care, trauaile, counſel, abilitie, and all our life to the furtheraunce of it: Of which, the ſame God for his Chriſtes ſake make your Higneſſe a long defender.

But I thinke it will be heere obiected, other meanes might haue beene made to pacifie your Maieſtie, and to iuſtifie my cauſe; Surely whatſoeuer I had doone, thys might ſtill be obiected, although I haue not pretermitted any way which hath ſeemed vnto me good and dutiful, and therefore all other meanes being fruſtrate, and the thing neceſſary to be followed, who but the Lord alone hath ledde me vnto this? Neither doe I ſpeak thys vnaduiſedly, or without ground, for both I haue committed this matter vnto the Lord, and I doe nothing, but what I haue heard and ſeene in his Saints. For was it not common in all the primitiue Church, when the Saints of GOD ſuffered ſo many ſlaunders, that the Emperours mindes were now alienated from them and they had no helpers, that they became ſuters for themſelues, and offered vp to the Princes the confeſsion of theyr fayth, & theyr humble ſupplications to bee receiued to fauour. Did not *Ariſtides* ſo to *Traianus*, *Iuſtinus* and *Melito* to

Antonius, *Miltiades* to *Maximinus*, *Quadratus* to *Adrianus*, *Apolinarius* to *Commodus*, *Zerobabel* to *Darius*, and finally, *Paule* himselfe a prore prisoner: when all other refuge fayled him, dyd he not boldly call vpon *Cæsar* to haue his cause tryed before him? If thys refuge had not bin giuē of God, such men, such an Apostle would neuer haue vsed it. VVhy then should it be reproued in mee, that hath so good a warrant of such a clowde of VVitnesses? VVherefore againe, with all feare and dutie, I most humbly beseech your Highnesse of your gracious clemencie, accept it fauourably, which by so great necessitie is offered vnto you. And thus farre of the cause of my dooing.

Nowe hauing thys confidence, because yet I speake to your Highnesse: I must beseech you that no want in my words may be imputed vnto mee: For the Lorde is witnesse, how hartilie I doe seale them with all humilitie, though according to my rudenes, in titles and tearmes, and phrases of speech I may often faile. I remember once when I harkened to such things, that thys I haue heard, He that will speake safely to a King, must speake with silken words: but I thinke the meaning was of silken men. For ignorant people vnacquainted in the Court, neuer shewe more folly then when they woulde be finest in talke.

And Saint Paule, whose counsell was better, hath shewed vs another example; For being before the king, indeede hee gaue him his due title of honour, but greater humilitie of hart then gorgeousnesse of words. Hee reposed the hope of his good cause, not in hys ovvne speech, but in the Kings wisedome, and reioyced to bee iudged before him because hee was skilful of the Iewes orders. So I before your Highnesse with true obedience

will

will gladly also speake aswell as I can, but the hope I haue of your gracious fauour, I let it rest, in the wisedom which the Lorde shall giue you, in the true knowledge and earnest zeale of his Gospell; to which good graces of God in your royall personage I appeale, and most willingly put my iudgement into your hands.

It is now a great many yeeres as I account them, and they haue passed exceeding slowlie, euen as the yeeres of a V.Vard, or Prentice, since first I heard howe much your Highnesse misliked of mee. The cause much more greeuous then the ryme, hath beene my preaching, not for any euill which was in it, (I must needes protest it, for howe should I lay blame vpon the word of God?) but for a great deale of enuie which followed after it, & kindled flattering tongues to slaunder and speake euill: vvho also at last haue brought to passe, whilst your highnesse beleeued them, and thinketh none to be so euill as to lie before theyr Prince and Soueraigne, that at theyr pleasure I am forbidden to preach, whom yet God had called, and whose labour he had blessed; which beeing an iniurie to him that can recompence it, and hurt without good, I shall be the more faithfull to GOD, in the good defence of a righteous cause, and the more dutiful vnto your Highnesse, in all humble sute to seeke your gracious redresse of such an iniurie.

And first of all, for myne owne discharge, I offer vp these my Lectures printed, for which I haue had so much blame, vnto which I neyther craue any fauour nor credite, but as they shall testifie for themselues, so let them haue theyr reward; and for my part, I wish nothing but iust punishment for all that is doone amisse, or fauourable release, if I be indeede innocent & vnblameable. Then most humbly I beseech your Highnesse,

euen for the Lordes ſake, whoſe cauſe it is, that according to your wiſedome and faith toward GOD, you would well thinke of what Authour it is, for a Preacher ſo well knowne to be ſo euill reported.

More then thys I haue nothing to craue, but will daily pray, as I am moſt bound, that your Highneſſe, your moſt honourable Counſellors, your whole eſtate, may haue long and bleſſed proſperitie, to the rooting out of all Idolatries, and perfecting of that pure and true Religion, which GOD of his mercy hath planted by your hands, ſo that the fruites of your Maieſties moſt gracious labour, may moſt plentifully abounde vppon your ſelfe.

Amen. Amen.

Your Highneſſe moſt humble,
faithfull and obedient ſubiect,

Edward Dering.

A Sermon preached before the Queenes Maieſtie the 25. day of February, by Maiſter Edward Deringe.

1569.

O Lord open thou my lippes, and my mouth ſhall ſhew forth thy prayſe.

PSALME. 78. 70.

Hee choſe Dauid his ſeruant alſo, and tooke him from the ſheepefoldes, euen from behind the Ewes great with young tooke he him: to feed his people in Iacob, and his inheritance in Iſraell. So he fedde them according to the ſimplicitie of his hart, and guided them by the diſcretion of his handes.

THE Prophet declareth in this Pſalme, how God of his iuſtice, for the great ſinne of Ephraim, tooke frō that Tribe both the Tabernacle and the Scepter, and gaue them to the Tribe of Iuda: whom then according to his mercy hee had purpoſed to bleſſe with all perfect happines. In which wee learne, not to abuſe Gods mercies, leaſt they be taken away from vs, as from the Tribe of Ephraim they were. And then what helpeth it vs that in tymes paſt we haue beene happy? And leaſt this ſhould happen alſo vnto the Tribe of Iuda, to fall from Gods mercies, into his diſpleaſure: the Prophet in thys place

ſtirreth them vp to thankfulneſſe, that they may be found worthy to haue continued toward them ſo great bleſſings. And this hee dooth by the example of Dauid, in ſhewing both how mercifully God hath dealt with him, and how obediently Dauid walked before the Lord.

Three reaſons. And herein he vſeth as it were 3. reaſons to moue them with all: The firſt is of Gods mercy whence he had called Dauid. The ſeconde is of Gods intent and purpoſe vvhereunto he called him. The third of Dauids own perſon, how faithfully and howe truly hee did execute that wherevnto he was called. The firſt argument or reaſon he comprehendeth in theſe wordes: *Hee choſe Dauid his ſeruant, and tooke him from the sheepfold*. The ſecond in theſe words, *He choſe him to feede his people in Iacob, and his inheritance in Iſraell*. The third in theſe wordes: *So he fed them according to the ſimplicitie of his hart, and guided them with the diſcretion of his hands*. Theſe argument wil I ſpeake of, as God ſhall giue mee vtterance. And if they ſhall be now more effectuall to moue vs, then they were then to moue the people of Iſraell, then be we profitable and happy hearers. If not, it is good right and reaſon, that as we haue been in the fellowſhip of the ſame ſinne & iniquitie, ſo we ſhould be pertakers of the ſame revvard and puniſhment: that if God ſhall ſo deale with vs, that vvee loſe againe both the Tabernacle & Scepter, as they haue done before vs, vve can ſay no other but the Lord is righteous, and behold vve haue eaten the fruite of our ovvne labours. Let vs therefore conſider of theſe arguments, & ſtir vp as vve may the gift of GOD that is in vs, that at length we may learne by them more holy obedience.

The firſt argument. The firſt Argument is the good conſideration of Gods mercies vvhence he called Dauid. VVhich argument alone is ſo effectuall and ſtrong to ſtyrre vs vp to the obedi-

ence

ence of our calling, that it is able enough to raiſe vs vp againe, though we were neuer ſo deepe ſunken in rebellion. A ſure proofe of the efficacie of it, may be vnto vs the oft & continuall vſe of it in the ſacred Scriptures. For ſeeing that Gods ſpirit in his holy word doth ſo oft apply it, both as a helpe to confirme the godly, and as a preſent remedy to turne againe the moſt obdurate & wilful ſinner from his obſtinate purpoſe: ſurely, except all the dewes of Gods mercies be meruailouſly dryed vp in our barren harts, the ſame argument if we can well thinke of it, will be effectuall in vs to worke our regeneration in the newnes of life. When God would haue Abraham to forget hys Country and his fathers houſe, to goe that long and weary iourney into the Land of Promiſe, where he and his poſteritie ſhould dwell after him; hee confirmed him with this ſaying: *I am the Lord thy God which brought thee out of Vr of the Chaldeans.* By this remembrance of his former benefits, hee perſwaded Abraham to aduenture all that he preſently enioyed, vpon hope of a better promiſe which yet he had not ſeene, but which ſhould bee fulfilled. When God would moue the children of Abraham that is the children of Iſraell, to turne againe from theyr great iniquities that they had ſo long practiſed in the hardnes of their hart, he vſeth but this argument, to tell them of all the miſeries that they were borne in: theyr Country to be a curſed Country: their fathers Idolaters, themſelues giuen ouer to all voluptuouſnes and pleaſure, not regarding God, nor ſeeking his religion. In which woefull eſtate when the Lord God did behold them, hee pittied theyr miſery, and ſayd euen then vnto them: *You ſhall liue.* By which promiſe their former woe vaniſhed away: and in ſteed of nakednes they were clothed with broidred worke, they were couered with fine ſilke, dec-

Gene.15.7.

Ioſu.24.2. Gene,11.31 Exo,3,10.

Exo. 12,37

ked with many ornaments, and had a crovvne of beautie
Ioſu. 23,16 vpon theyr heads. Now therefore that they ſhould not
Eſay, 43,34 vvalke in theyr ovvne vvayes, or commit Idolatry as other
Eze. 16,6, Gentiles did, nor tread ſuch benefits vnder their feet: this argument as a ſtrong medicine the Prophet repeated often, and with many words. Thus God delt oft vvith the
2. Sam. 12. 7,8,9, Kings of Iſraell and Iuda, when they began to fall away,
2, Sam. 15, 17, 18. and vvalk as other nations walked that were round about
1, Reg. 14.7 them. He called them back by putting them oft in mind,
1. Re. 16.2,3 hovv his mercy had bin vvith them, and from what lovv eſtate he had raiſed them vp. Thus the Prophets of God
Ioſu. 24.2, delt often vvith the people. Ioſua when he had brought them into the Land of Canaan, to the end they might feare God, and ſo make theyr dwelling ſure, he made vnto them a long repetition of Gods benefits, that by remēbraunce of them, theyr dull ſpirits might be ſtirred vp the more obediently to follow God. Samuel, vvhen he vvas
Sam. 10.18, afraid of Gods heauie diſpleaſure towards the people of Iſraell, becauſe they had asked a King for thē: to the end they might turne away Gods anger from them by theyr ſpeedie repentance, he tolde them what God had before done for thē, as a ready way to make them beware afterward, how they did willingly offend ſo louing a Father.
Acts, 7,8, Steuen when he would haue perſwaded thoſe, whoſe iniquitie was novv grovvne to ſo ful meaſure, that they had crucified Chriſt, as though in this alone were the greateſt hope of their amendement, he choſe no other way to cōuert them, but this, to ſhew in long exhortation vvhat God had done for them, & for their fathers. And thys, as in the beginning it was giuen by the holy Ghoſt to man, as a ſoueraigne medicine to keepe him far from vnthankfulnes: ſo it hath been continued by the ſame ſpirit from time to tyme to ſtirre vs vp not to forget the Lord.

Our

Our Sauiour Christ to make his Disciples sure, & that they should neuer shrink for aduersitie, he told them often thys, that they had not chosen him, but hee had chosen them. S. Paul, when he would moue the Corinthians for to auoyd the false Apostles, and to follow Christ, he perswadeth them thus, that in times past they vvere Gentiles, and vvere vvillingly led avvay to dumbe Idols. And againe to the Ephesians. *You were in times past dead in trespasses and sinnes, yon walked after the Prince that ruleth in the ayre, after the spirit that nowe worketh in the children of disobedience: but God who is rich in mercies, through the great loue wherewith hee loued vs, euen when wee were deade, hath quickened vs in his sonne Christ.*

Iohn. 15, 16

1, Cor. 12, 2

Ephe, 2, 2,

Thys argument dearly beloued, seeing it is so strong, let vs apply it vnto our selues, for our disease cleaueth fast vnto our bones with long continuaunce, and we haue need of sharp medicine to heale it againe. Let vs therfore vse it (I beseech you) & if Gods spirit haue not forsaken vs, that we be vncurable, no doubt we shall recouer and grow to amendement. Let vs see our own estate, & what God hath done for vs, vvhat clowdy dayes haue gone ouer our heads, and in how fayre sunne-shine we be fesse againe, and no doubt when sin hereafter shall allure vs as before, it will make vs afrayd of his deceitfull baite, & we will neuer be bought with the beauty of the golden cup, to drinke of the spirituall vvhoredoms that are within. VVe vvere in times past Gentiles and vncircumcised people, now Christ hath pulled down the wall of separation, and made vs all one, euen his chyldren of adoption. VVe were aliants from the common wealth of Israell, now we are receiued as Cittizens in the company of his faithfull. VVe vvere strangers from the Couenaunt and promise, novve Christ hath deliuered a newe Testament, in

Ephe. 2. 11, 12.

vvhich we alſo are written heires of mercie. VVee liued ſometime in ignoraunce, and had no hope, now we haue receiued knowledge & are comforted. VVee were without God in the world, and could no where lay down the terrors of our ſinnes, but now we haue receiued the ſpy-
Rom,8, 15. rit of adoption, by which we cry, Abba Father. And what ſhould I ſay more? VVee were ſubiect vnto ſinne, hell,
Col.1,13, Col,2,15, death, and condemnation; now Chriſt hath ſpoyled the principalities and powers, deliuered vs out of the power of darknes, tranſlated vs into a kingdome of immortalitie and grace.

Except we haue ſet our harts as an Adamant ſtone, or
Ezechi, 3,9. as the Prophet ſayth, made our hearts and faces like the flint, it is impoſsible but that this cogitation ſhould moue vs: Or if it doe not, ſurely, ſurely, though the Lord had not ſpoken it thus often vnto vs, or if the ſcripture vvere not written for our inſtruction, yet the Lawe of nature would condemne vs for moſt vnthankfull men. Day and night we ſhould beare a witnes in our owne conſcience, how fearefull iudgement God hath reſerued for ſo great iniquitie. VVho amongſt vs could beare it, to be rewarded with vnthankfulnes, where we haue well deſerued? To be contemned of thoſe, whom we haue raiſed vp to honour? To be ſpoyled of thoſe, whom before wee had clothed? To be betrayed of thoſe, whom we haue eſpecially truſted? And how then are we blind & vnderſtand nothing? How ſhall the Lord beare it at our hands, if we be vnthankfull vnto him, if vve contemne him, & rob him of his honour, who alone hath made vs glorious, when we were couered vvith our owne ſhame and confuſion? The lord grant vs his holy ſpirit, that we deceiue not our ſelues. There is nothing more effectuall to moue a ſon to obedience, then to know hee hath a louing father. No-

thing

thing maketh ſo truſtie the bond-ſeruant, as to remember hee hath a gentle Maiſter. Nothing maketh the ſubiect more faithfull vnto his Prince, then to feele by good experience his Princes clemencie. Nothing ioyneth man faſter in the bonde of friendſhip, then to conſider vvell what his friend hath done for him. And let nothing bind our obedience more carefully to the worde and will of God then that he hath ſo long continued mercifull vnto vs. As ſure as the Lord doth liue, thys is his holy trueth: he that cannot be mooued with this, hee hath not Gods holy Spirit: Poore or rich, bond or free, hie or low, noble or low degree, Prince or ſubiect, all is one. The remembraunce of Gods mercie muſt make vs all thankfull, were we neuer ſo mighty. This cogitation muſt banniſh far from vs the pride of a kingdome, to thinke how God hath raiſed vs from the ſheepfolds. VVhoſoeuer can ſay thus; I haue been bond, but I am free: I haue bin in danger, but I am in ſafety: I haue been feareful & trembling, I am careleſſe; I haue been full of ſorrow, now my ſoule is at reſt: I haue beene in miſerie, I am in dignitie: I haue been a priſoner, I am a Princeſſe; belieue me, belieue me, if the great and goodly Citties which hee builded not: if the houſes ful of all maner of gold, which he filled not: if the vineyards and Oliue trees, which he planted not, dyd not make him forget the Lord, which brought hym out of the land of Egypt, out of the houſe of bondage, if proſperity haue not made him dronken, ſo that he hath baniſhed far from him all ſence & vnderſtanding, the remembrance of this thing will make him thankfull vnto him that hath been the worker. Yea, euen you that are now a Princeſſe of maieſtie, if you haue felt any ſuch alteration, take heed, flye far away from all vnthankfulneſſe. If you haue ſeene the dayes, in which you haue ſaid; O Lord, I

haue no friend but thee alone, now that prosperity hath brought vnto you a great many of fayre countenances, forget not that God, who was your onely friend in trouble. If in times past you haue prayed that you might not build vpon the Sand, to haue your house shaken with
Math.7,26. euery blast of winde: now that you haue choyce of your owne ground, take heede, I beseech you, where ye lay your foundation. Now that the Sterne and Helme is in your owne hand, guide your Ship so, that the waues do not ouer runne it. If you haue prayed in times past vnto God to mollifie your enemies harts, and to bring theyr cruell practises to nothing: now that you your selfe are
Psa.105,15 set in safetie, be not cruell vnto Gods anoynted, and doe his Prophets no harme. I neede not seeke farre for offences, whereat Gods people are grieued, euen round about this Chappell I see a great many, and God in his good time shall roote them out. If you haue sayde sometime
Psal.44,22. of your selfe: *Tanquam ouis*, as a sheepe appoynted to be slayne, take heede you heare not now of the Prophet,
Iere.31,18. *tanquam indomita Iuuenca*, as an vntamed and vnruly Heifer. I will not with many words admonish your Maiestie that are wise enough: only I will say this, returne vnto your owne hart, and search your raynes. And heere I set before you the Tribunall seate of Christ. If you know these things to be true, discharge the fayth you owe: grieue not your quiet conscience, least it begin to accuse you, and the burthen of it be greater, than you shall be able to beare. If God haue defended you mightily, as euer he did Dauid the Prophet: discharge your faith with
Psa.115,12 the Prophet, and cry in spirit: *Quid retribuam Domino pro omnibus quæ retribuit mihi*? VVhat shall I giue vnto the Lord, for al those benefits that he hath bestowed vpō me?

And thus much as God hath giuen me vtterance, I haue

haue noted vnto you out of the firſt part of this ſcripture, how God did chooſe Dauid from the ſheep-fold. The Lord giue you grace to confeſſe his goodnes, and ſhew your ſelfe more thankfull for all his benefits. One other thing we may note here, that all that we haue of God, it is of his free mercy, it is not of our deſeruing, euen as he gaue both the Tabernacle and the Scepter vnto the tribe of Iuda, becauſe he loued it. So God gaue vnto his people a land that flowed with milk and hony, but he gaue it not for their righteouſnes, for they were a froward people, but becauſe he loued them. So God dealt fauorably with Sion, that is, with the children of Iſrael, not becauſe of their obedience, for they were a rebellious Nation: but becauſe he remembred his oath which he ſware vnto their forefathers. So God fulfilled the prophecy of Iacob, and he bleſſed Iudah, but he fulfilled it in Dauid, whom he tooke from the ſheep-folds. So Chriſt made his kingdome euerlaſting in the houſe of Iacob, but he layd firſt the foundation of it. And now he hath builded it vp, neither by the wiſedome of the wiſe, nor by the vnderſtanding of the prudent, but to teſtifie vnto vs his free grace and mercy. He hath choſen the fooliſh things of this world to confound the wiſe, & the weake things of this world to confound the mighty: and vile things of the world which are deſpiſed, to bring to naught the things that are eſteemed and had in reputation, for this cauſe alone (as the Scripture witneſſeth) that no fleſh ſhould reioyce in his preſence.

Ioſu. 5, 6.

Deu. 8, 6.

Gen. 49, 6.

1. Cor. 1, 27 & 28, 29.

This he doth to beat down mans pride.

But vvhat neede vve ſo farre to ſeeke for examples? Let vs behold our ſelues howe plentifullie at thys day are Gods mercies and benefites powred out vppon vs, both vppon our Queene, and vppon her people. How mightilie doeth hee defend vs in ſo manie daungers?

How ſitte we here in ſafety, when all the worlde is on an vproare? And is this thinke you, of our deſeruing, or rather of Gods mercy? Nowe ſurely, ſurely, wee are very
Lam. 3, 22, blind, if we wil not all confeſſe with the Prophet Ieremy, That it is Gods mercy that we be not cõſumed. So much diſobedience both in Prince and ſubiect, ſo little care of dutie, ſo deepe forgetfulnes of God, what doth it els deſerue, but heauie iudgement? And what can it teſtifie els, but that theſe good bleſsing of God, are ſignes of his great mercy?

VVell, well, the wiſeſt way is to take heed in time. Let not our ſinnes ſeperate between God and vs? If there be
Eſay, 5, 9, 2 no vvhere examples that wee can looke vppon, let vs beware by the Tribe of Ephraim, that wee abuſe not Gods mercies, for feare we looſe them. Becauſe we are novve out of danger, and there is no perrill that is preſent, let vs not therfore ſay as proude Babilon ſaid; *I ſit like a Queene*
Apoc, 18, 7. 1, Cor, 10, 12, *and ſhall ſee no euill, I ſhall be a Lady for euer, and ſhall ſee no loſſe of children. Hee that thinketh hee ſtands*, ſaith Paul, *let him take heede he fall not.*

It is no good argument that our eſtate is ſure, becauſe God hath deliuered vs out of a great many troubles. Nay let vs the rather feare, & be the more circumſpect. Gods arme that hath beene ſtretched out for our ſafegarde in times paſt, is not now drawne in that hee cannot againe
2. Reg, 17, 6 18, 9. grieue vs. God deliuered the people of Iſraell out of the hands of many and grieuous enemies: but yet vvhen the people of Iſraell woulde in no wiſe amende, God could
2, Reg, 18, 9 rayſe vp *Salmanazer* to leade them away to perpetual captiuitie. Nay, we haue a great many more fearefull examples then this. VVee haue fearefull examples before our eyes, to take heede of Gods iudgements, when we abuſe
Eſay, 57, 12 his graces. God defended *Senacherib* in the conqueſt of a great

great many of Countries, in all which hee eſcaped harmleſſe: yet when hee knewe not himſelfe, but blaſphemed the GOD of Iſraell, euen before the walls of Ieruſalem: God could finde him out at home in his owne Country, and in the Temple of his Idols his own ſonnes ſlewe him.

Agamemnon ten yeeres together in mortall and bloody warres could neuer be hurt: yet after, at home in his own houſe, by his own wife he was killed. *Agamemnon.*

Bibulus a noble Roman, gat many victories, and ſtill eſcaped perril: yet afterward in the Citty of Rome, whē he ſhould haue had the glory of all his valiant acts, and rode through the ſtreetes in the pryde of his tryumph, a tyle falling from the houſe ſtrooke ſo deep into his head, that it killed him preſently. *Bibulus.*

Iulius Caſar, in winning the weſt part of the world, in 51. ſette battayles neuer receiued dangerous ſtroke: yet after all his dangers ſo happily eſcaped, at home in the Senate houſe, in the middeſt of his Nobilitie, and in his Parliament robes, he receiued 24. wounds, and all of thē deadlie. *Iulius Caſar.*

Many ſuch examples are before our eyes, to make vs beware and take heede of ſecurity, when any daunger is paſt; and to take heed of forgetfulnes, when we haue receiued mercy. The Lord enrich vs with the graces of his ſpirit, that when we often behold from whence we haue been deliuered, we may ſeeke diligently, and be alwayes carfull how to be found thankfull.

The ſecond argument which I ſaid the Prophet vſed, to make the people thankful, was taken of Gods intent & purpoſe, to what end he choſe Dauid, & that he ſheweth in theſe words; *To feede his people in Iacob, and his inheritance in Iſraell.* Theſe words are very plaine, & containe ſo expreſly what is the dutie of any Prince or Magiſtrate, that none can be ignorant, but hee that will not know. *The ſecond argument.* *The office & dutie of Princes and Magiſtrates.*

For

For thys purpoſe they are choſen, *To feede Gods people in Iacob, and his inheritaunce in Iſraell.* VVhether he be Prince or Emperour, Duke, Earle, Lord, Counſellour, Magiſtrate whatſoeuer, for thys purpoſe he is called, diſcharge it as well as he vvill: He muſt feed Gods people in Iacob, and his inheritance in Iſraell. O if God had called them for ſome other purpoſe, hovv gladly would they haue executed it? If God had called them to dycing and carding, to ſwearing and lying, to pryde and vanity, the mighty men of our dayes, how buſily had they done their duty? But alas, thys is not to feede Gods people in Iacob, nor his inhearitance in Iſraell. Thys is to feede our ſelues. Euen as the Oxe is fed to the ſlaughter houſe, ſo we doe feede our ſelues to euerlaſting confuſion. *They that haue eares to heare, let them heare.* God hath choſen his Rulers, *To feede his people in Iacob, and his inheritaunce in Iſraell.* Theſe are the plaine & expreſſe words of Gods Spirit; and then what outragious ſpirit is that, or vvhat Furie rather, that cryeth thus with an impudent face, that the Prince hath not to doe with Iacob, and may not medle with Iſraell. But theſe are the ſteppes that the man of ſinne ſhould treade, to ſpeake againſt the Lorde, and yet ſay that he cannot erre. Theſe are the liuely markes of Antichriſt, thus to fight againſt Chriſt, and yet ſay hee is his Vicar.

Mat, 11, 15.

Such is all the Religion of Papeſtrie, examine the ſame if you vvill euen from poynt to poynt. VVhere God ſayeth one thing, it ſayth ſtyll contrarie, and yet cryeth vvith ſhame enough, there is no errour in it. God in hys holy word ſayth, It is the doctrine of deuils, to forbidde marriage and the lavvfull vſe of meates. The Pope very preſumptuouſly forbiddeth both, and yet ſayth ſtill that hee hath the holye Ghoſt. Saint Paule the Apoſtle ſayth:

1. Tim. 4, 3.

ſayth: *If you obſerue dayes and times, I am afraide that the Goſpell is preached vnto you in vaine*: The Pope ſayth, you ſhall obſerue both. I can diſpence vvith the Apoſtle, and yet he ſayth, he is Apoſtolicall. Saint Peter ſayth: *Be you ſubiect to the Prince, as to the chiefeſt*: The Pope ſayth, the King is not higheſt, but he is aboue both King and Keaſar, and yet he ſayth ſtill hee is the ſucceſſour of Peter. And vvhat ſhould I ſay more? It greeueth me to reckon vp all that monſtrous abhominations. It would make a Chriſtian hart to bleede, to ſee howe hee hath deceiued the ſimple. VVith his paper walls and paynted fires, he made them ſo afrayd, that they beleeued all things whatſoeuer he had ſpoken. But hee is filthy, and let hym be filthy ſtill.

Gala,4, 10. 11.

1,Pet,2,13,

Apo. 22,11

VVe will returne to our purpoſe, & learne of a princlie Prophet what is a Princes dutie; *Hee muſt feede Iacob and Iſraell*, that is, Kings muſt be Nurce-fathers, and Queenes muſt be Nurces vnto the Church of God. Vnto thys end they muſt vſe their authoritie, that Gods children may learne vertue and knowledge. For to ſeek only worldly peace and ſecuritie, or to make vs liue at eaſe heere in thys wayfaring Citty, that is, rather to feed fleſh and blood, thē to feed Iacob; rather to make happy thys worldly felowſhip, then to inſtruct Iſraell. The true Iſraelite is ſtrong againſt the Lord, and commeth with violence to claime the kingdome of heauen. VVhat helpeth it in this reſpect to be rich or honorable? *If I had all the riches in the world, yet could I not pay the price of my brothers ſoule.* Or if I had neuer ſo much rule and authority, I am not therefore the neerer to make interceſion vnto God. They are other weapons that muſt preuaile againſt Sathan: and it is another attire that will be accepted for the marriage garment. If we will feede Iacob and Iſrael,

Eſay,49, 23

Hebr,13,14,

Pſal,49,78,

Ephe,6, 13, Mat,22,11

let

let vs leade them to the houſe of wiſedom, and train them vp in the feare of God. The Lord open the Queenes maieſties eyes, that ſhe may looke to this charge; otherwiſe, if wee liued neuer ſo peaceably vnder her, yet when the Lord ſhall come to aske account of her ſtewardſhip, how ſhe hath fed her fellow ſeruaunts with the meate appointed them, then ſhe will be found eating & drinking with ſinners.

Luke, 11, 42, 46,

But becauſe we are ſo dull of hearing, that a little teaching of our dutie is not ſufficient for vs, I will ſhew out of the Scriptures ſome-what more plainly if ought may be plainer, what is the dutie of a Prince. The Prophet Eſay very effectually ſetteth it out in the perſon of our Sauiour Chriſt, ſaying: *Righteouſnes ſhall be the girdle of his loynes, and faithfulnes the buckler of his raines.* It is true that the Prince muſt defend the fatherleſſe and widdow, relieue the oppreſſed, & haue no reſpect of perſons in iudgment, ſeeke peace vnto his people, and gird himſelfe with righteouſnes. But this is alſo his dutie, & his greateſt dutie, to be carefull for religion, to maintayne the Goſpell, to teach the people knowledge, and build his whole gouernment with faithfulues.

Eſa. 11, 5,

For this cauſe king Salomon, both the mightieſt and the wiſeſt King that euer was, called himſelfe a Preacher. And the holy King Dauid, to make manifeſt howe hee knowledgeth his duty, ſpake openly to his people, ſaying: *I will inſtruct thee and teach thee in the way that thou ſhalt go, and I will guide thee with mine eye.* Thys generall rule king Salomon gaue vnto other: *Be diligent to know the eſtate of thy flocke, and take heede vnto thy heards. For riches remaine not alwayes, neither the crowne from generation to generation.* Hereby expreſly ſhewing, that to increaſe riches, or to ſette foorth the glory of a kingdome, that is not the greateſt

Pſal, 32, 8,

Pro, 27, 23, 24.

teſt dutie of a Magiſtrate. Thus the Prophet Hoſeas, crying out againſt the people of Iſraell, hee reckoneth vp thys as theyr greateſt diſorder, that lying and ſwearing, and ignorance of GOD vvas not puniſhed amongſt them. Hoſea, 4,2,

And alas (dearely beloued) if thys be the ſaying of the Prophet, let vs looke vnto it. I dare not but ſpeake the trueth, ſeeing God of his goodnes hath called me hether. He hath raiſed me vp ſo hie when I was caſt down, that I cannot forget his benefits. If thys will not ſerue, I vvill ſurely ſpeake it more playnely, when the Lord ſhall open my mouth againe. Surely if thys be the ſaying of the Prophet, (as it is indeede) that lying, that ſwearing, that blind and wilfull ignorance ſhall be puniſhed, let not the Princeſſe deceiue her ſelfe, the ſpirit of God doth not poſſeſſe her hart, if ſhe heare daily lying, and blaſphemous ſwearing, and ſee the peoples ignorance, and yet leaue all vnpuniſhed. Looke vnto theſe thinges better if you will looke well vnto your ſelfe; you cannot pretend ignorance, this is plaine enough, if any thing be enough. And yet leaſt you ſhould ſeeke too buſily to be deceiued, I will rehearſe the playne Law of the Lord. That this doctrine may be warranted with the ſurer witneſſes, God ſayth of a King in the ſeauententh of Deuteronomie. *VVhen hee ſhall ſitte vpon the throane of his Kingdome, then ſhall hee write him this Lawe repeated in a booke, by the Prieſtes of the Leuites. And it ſhall be with him, and he ſhall read therein all the dayes of his life: that hee may learne to feare the Lorde his God, and keepe all the words of his Law, and theſe couenaunts, for to doe them. That his hart be not lifted vp aboue his brethren. That he turne not aſide frō theſe cōmandements, neither to the right hand nor to the left. But that hee may prolong his dayes in his kingdom, he & his ſonnes in the middeſt of Iſraell.* Deu,17,18, 19,20,&c

This

Thys Lavv I know not hovv your Maieſtie ſhall interpret, becauſe I knowe not your ſpirit; but of this I am
Pſa.10,7, ſure, it made Dauid that hee woulde not ſuffer a wicked
1,Reg,15, man in his houſe. It made Aſa driue away the Sodomits
12,13, out of Iſraell, put downe the Idols, depoſe his own mo-
1,Reg,22, ther from her dignitie. It made Ieoſaphat, Ezechias, Io-
41. ſias, euen in the beginning of theyr raigne, to make god-
2 Reg,8,4, ly and zealous reformations in religion, & neuer conſul-
1,Re,19,4 ted further with the high Prieſt. Nay it made Salomon
1,Reg,2,3, to put dovvne Abiather that was the high Prieſt, and to put Sadoc a better in his roome. Thys made many godly Emperours in the Primitiue Church, to call generall Counſels, to reforme many miſorders crept into the Church: to depoſe many ambitious and proud Popes, & place better in theyr roome. And hee that denieth this, denyeth the Sunne to ſhyne at noone dayes. And as thys Lavv hath thus wrought heretofore, ſo vvhen it lighteth in a good ſpirit, I am ſure it will doe the like hereafter. It will mooue a godly Magiſtrate, to haue his chiefeſt care to maineaine religion, and to ſuppreſſe ſuperſtition. And ſuch is Gods righteous iudgement, that whoſoeuer ſhall doe the contrary, I am ſure his own conſcience will condemne him ſelfe. It is the law of nature, and it maketh the moſt wickedeſt Magiſtrate to ſigh and ſay in his hart, in remembrance of his ſinne: Sure this doing will not laſt alway, God hath appointed me for ſome other purpoſe. This was the greateſt fault that proude Agamemnon could finde in all the glory of his kingdome, *Ta theon ouk orthothenda anetrepſe ton bion.* VVhen Gods cauſe goeth not vpright, it layeth the glory of my kingdome in the duſt, it turneth vpſide downe all my life and happines. Thus it happeneth with the wicked vvho ſoeuer they are: they condemne theyr owne doing, when they ſeeke

not

not to ſet out the glory of God. The lawe of God hath thus commaunded it, the godly Kings of Iuda and Ieruſalem haue euermore practiſed it, the faithfull Emperors in the primitiue church made it their chiefeſt ſtudy, the law of nature hath engrauen it in the hart of man: and what godly Prince can now ſleepe in ſecurity, if he haue no care vnto it? Eſpecially ſeeing God is God of all Magiſtrates, and they are his creatures. This is their greateſt ſtudy, to ſhew obedience vnto him to feede his people, and ſet forth his religion.

But heere I thinke ſome will eaſily ſay: If this be ſo as you teach it, then the caſe is cleare, the Prince is a ſpirituall Magiſtrate: It belongeth vnto him to reforme religion: he is the higheſt Iudge in the church of God, to eſtabliſh that by law, which the law of God hath appoynted. How is it then that the Pope ſeeth not this? VVhy doe not others ſee it, that reade and know the Scriptures? Th'Emperors themſelues, why haue not they ſeene it? How grew the Pope vp to ſuch vnbrideled authority? How the Pope ſhould come to ſo great authority, I know no cauſe but this, that it was the will of God, and ſuch was the depth of his ſecret iudgments. The purple whore ſhould make all the Princes of the earth to drinke of the cups of her fornications. But for the Popes ſeeing or not ſeeing of his owne abhominations. I know not his eyeſight, I cannot tell whether he doth ſee them, or ſee them not, but I thinke he ſeeth them. For I ſee in all ages, how God hath rayſed vp ſome that haue inueied bitterly againſt his intollerable pride. If he ſeeth it not, his eyes are very ſicke, and himſelfe is a verier beaſt then euer was Nabuchodonozer. And the Lord be prayſed, that hath hardened his proud hart, and reuealed better knowledge vnto little ones. VVhy other ſhould not ſee it that reade

Apo.17,2,4

Dani.4, 30.

Mat.11.25,

the ſcriptures as well as we, and are as well learned as we, I can aſsigne no other cauſe, but ſay with the Prophet, Gods iudgements are like to a great depth. They are as they are, and what they are it skilleth nothing vnto vs. I came not hether to compare with learning, who be Hebrues, and who be none. I am ſure, if they did ſeek him in the ſimplicity of theyr heart, and call after him in the trueth, not in their owne inuentions, that they ſhoulde find him. Now they ſeeke the liuing ſprings in vaine, becauſe they ſeeke them in the puddles that they haue digged themſelues. And they ſeeke for the Goſpell of ſaluation in vaine, becauſe they follow the doctrine that is but precepts of men. But what if many learned ſee it not? Is it not therefore the truth of GOD that is ſo plaine in the Scriptures?

2,Cor,11
Pſal,36,6,
Iere,2,13,
Math,15,9,

Let me aske againe I beſeech you thys queſtion: why dyd not Pharao ſee, that Moſes and Aaron were ſent of God? They turned all his waters into bloode: they brought vpon him Frogs that couered all his Land: they plagued him with great ſwarmes of Lice and Flies: they feared him with thunder and lightnings, and vvith great tempeſts: they made darknes thick and ſenſible vpon the face of the earth: they ſlew the firſt borne of all that was in the Land. VVhy knew not Pharao that they were ſent of God? They deuided the red ſea, and went thorow on dry Land: what madnes made him venter to goe ſo deſperatly after? VVhy would he not be taught till the water couered him and all his hoaſt? ſhoulde the age that came after him reaſon thus againſt Iſrael: If your GOD be the Lord of heauen and earth, why dyd not our Fathers know him; VVhy did not the Scribes and Phariſeys know Chriſt to bee the Meſsias? They heard Iohn Baptiſt gyue him plaine teſtimonie: vvhy did they not

Exod,7,20,
Exod,8,6,
Exo,8,17.
Exo,8,24,
Exo,9,23,
Exo,10,22.
Exo,12,29
Exo,14,21,
Exo,14,28

beliue

beleiue him? The ſame Chriſt fulfilled al that was ſpoken by the prophets, why could they not ſee that he was the ſauiour of the world? He made the blind to ſee, the deafe to hear, the dumb to ſpeake, the lame to go. Hee made the ſick and diſeaſed whole. He rayſed vp the dead. Hee told vnto them euen theyr thoughts and cogitations. Hovve were they ſo dull of vnderſtanding, that yet they coulde not know him? If this may bee ſufficient to reprooue a truth (why do not others ſee it,) then the Phariſeis reaſon well againſt Chriſt, when they ſaid vnto the people: VVhy do none of the Princes & Rulers beleiue in hym? But ſee I beſeech you, how great is our madnes that thus reaſon of other men, why they ſee or ſee not. VVhy haue we our ſelues ſo great beames in our eyes, that we cannot ſee our own eſtate and condition? VVhy doe we not ſee the ſhortneſſe of our life, but thus liue in the worlde as though we ſhold liue euer? Seeing we haue a righteous God, that wil be a reuenger of his owne cauſe, & puniſh our tranſgreſsions, why do we ſin yet daily more & more? Seing our life is but a vapour, & all our glory is but as the flower in the field, why be wee ſo bewitched with loue of ſo great vanity? Seeing our eſtate ſhalbe before God euerlaſting, and theſe accounted dayes come ſo faſt to an end, that we ſhall be ſpeedily called: why be wee ſtill ſo careleſſe in what ſort wee ſhall appeare? Seeing Gods threatnings are ſo neere vnto vs, & the dangers that hang ouer our heads are ſo many: ſeeing Gods iugements are ſo fearefull, and his wrath burning for euer, why are wee ſo careleſſe? And why is it yet true that was ſpoken ſo long agone? *Heu viuunt homines tanquam mors nulla ſequatur: aut velut infernus fabula vana foret*: VVhy do we liue as though wee ſhoulde neuer die, and as though hell fire were an olde vviues fable?

Mat. 11, 5.
Mat. 9, 4.
Iohn, 11, 34
Iohn, 7, 48.
Mat. 7, 5.
Heb. 13, 14
Rom. 3, 5.
Ro. 2, 2, 3, 4
Iames 4, 14
Eſa. 4, 6, 7.
Iohn. 5, 24.
Iohn. 8, 15

Beleiue me, beleiue mee, this is vntollerable blindnes, ſeeing we be ſo blear-eyed our ſelues, that we cannot ſee before vs neither heauen nor hell, yet that we will reaſon againſt Gods trueth, by any mans eye-ſight whether hee ſee or not ſee. If we liſt to maruaile at the dulnes of mans eyes, vve cannot well meruaile at any thing ſo much as at our owne fooliſhneſſe, that cannot ſee our ſelues. Let vs looke at the laſt to our owne eſtate, and as for other men, let vs leaue thē vnto the Lord, he doth knowe moſt aſſuredly who be his. They are not the wiſe and prudent of this worlde that hee hath choſen. There are not many Princes and noble men in the face of his Church. If Princes and Magiſtrates will be ſtill rebellious, what is that to vs? If the Pope and his hirelings wil be blind ſtill, yet the ſcripture is the ſcripture.

Ioh, 10, 24, 2, Tim, 2, 19 1, Cor. 2, 20

The vnthankfull Steward neuer liueth more riotouſly then when his Lord is euen at hand to call him to his accounts. The fooliſh virgins are neuer faſter aſleepe, then when the Bridegrome is ready to enter into his wedding chamber. The children of this worlde are neuer buſilier occupied, then the night before theyr ſoules ſhall be taken from them. The ſonne of perdition ſhall neuer be more loftie, then in theſe latter dayes, when he ſhall be reuealed. But for theſe that are ſo blinde let them be blinde ſtill; let vs approch vnto the throne of grace with fayth, that the ſecrets of the Lord may be reuealed vnto vs. As for Kings & Emperours, if you will aske why could they not ſee it, but commit themſelues vnto ſo great ſlauerie: alas, poore creatures, how could they ſee in the midſt of ſo great darknes? How could they read when the booke was faſt ſealed? How could they diſcerne the voyce, whē they heard no ſound, but of tynkling Cymbals? But this was the great ſubtiltie and craft of ſathan. Hee knowthe how

Luke, 16, 1, Math, 25, 6. Luk, 12, 20. 2, Theſ. 2, 4, Heb, 4, 16, Apoc. 15, 8, Apoc, 5, 2.

how willinglie we be carried to worldly ſtudies, & vvhether we did incline, thether he thruſt vs headlong. Hee knoweth what corruption he hath ſowne in our nature, & how vnwillingly we meddle with the things of God: and therefore it was an eaſie practiſe for the Pope his miniſter, to pull away heauenly cares from all Princes gouernments. They are grieuous vnto fleſh and blood, and ſuch as Kings loue not to meddle withall. This was one meane why Princes did not their dutie. Another was as great as this: they heard the Pope ſo magnified, that they thought him halfe a God, when they were once perſwaded the Popes pardons ſhould be no ſmal diſcharge, who would not willingly ſubmit himſelfe with all humilitie to receiue it? If we may liue all our life in riot, & yet after thorowe the Popes bleſsing reſt in the peace of the church: who wold refuſe any Popiſh ſubiection? Make men once drunke with this opinion, and they are at your commaundement to doe what you will: Barefoote and bareleg they will wait at your gate, ſet your foote (if you will) in the Emperours necke, hee will refuſe no villanie. VVell, nowe that GOD hath deliuered vs out of that kingdome of darknes, novv wee know the Pope to bee Antichriſt, his prayers to be euill, his pardons to be worſe then the ſinne of witchcraft: Let vs looke at the laſt to our ovvne duetie, and truſt no more to ſuch a broken ſtaffe. If GOD hath made vs Princes and Magiſtrates, let vs feede his people in Iacob, and his inhertance in Iſraell.

This is our dutie, let vs harken vnto it, & that we may doe it the better, let vs enquire howe it may be beſt diſcharged. And I beſeech your Maieſtie to harken, I will ſpeake nothing according to man, which may eaſilie bee contemned: but that which I will ſpeake, ſhall be out of

The safe-gard of a Prince, is obedience vnto God.

the mouth of the Lord, in obeying whereof shall consist your safe-gard, and the health of your kingdome. Especially and aboue all thinges looke vnto your Ministerie. There is no commandement giuen oftner in the old Testament, none giuen oftner in the newe.

Numb, 3, VVhen God would specially blesse the people of Israell, he scattered the Leuits among the other Tribes, that the law might be taught in all the coasts of Iurie. VVhen Christ would bring into the world the light of the Gospell, he sent forth his Apostles to preach vnto euery creature. Exo. 25, 19 In the old Law God signified by many outward tokens, how necessary the Priest-hood was for the instruction of his people, and what Priests hee required. The staues were alwaies in the rings of the Arke, the lampe euer burning, to shew that the Priests should alwaies declare the will of GOD vnto his people, and offer vp the sweet incense of continuall prayer. On the nether end of lixod, 28, 33 34, 35, the robe of the Ephod, were bels alwaies sounding, to teach that the Priests should be euer heard where-soeuer he did goe, and shew himselfe a messenger of the Lord of Exo, 28, 30 Hoasts. In the breast-plate he had *Vrim* and *Thumim*, two liuely representations of Gods presence, to bee witnesses vnto the Priest of his knowledge & righteousnes. In the plate of gold vpon his foreheade was engrauen in great Exo, 28, 36, golden Letters, *Holines vnto the Lord.* To testifie his vpright life and conuersation. God forbade any stranger to enter in among thē, except he were circumcised in hart. And of the chyldren of Aaron, if any had faulted in the ministerie, hee should by no repentance bee receiued againe to the priesthood, that he might keepe in holinesse all the children of Israell. This is the care that wee must haue of our Ministerie, if wee vvill haue the Gospell of Christ to grow. This care was greatest vnto the godlie

Rulers

Rulers and Princes of Israel, to the end they might keepe the Sanctuarie vndefiled. This care must bee greatest in those that are Christian Magistrates, if they loue Gods glory, and the increase of his Gospell. Thus did king Salomon in the beginning of his raigne, when he put down Abiather, and made Sadoc high Priest. Thus did Iehosaphat, when to reforme Religion he sent forth Leuits into the coasts of Israell. Thus did Ezechias at the entrance of his kingdome, when thys was his first care, how the Leuits might be prouided for. But of all other, Moises who had receiued the commandement from God himselfe, as appeareth, did especially see what was the necessitie of the Minister. In the 33. of Deuteronomie, a little before his death, thus he maketh his prayer; *Let thy Vrim & Thummim be with thy holy one, whom thou diddest proue in Masah, and diddest cause to serue at the waters of Meribah, who sayd vnto his father and to his mother: I haue not seene them, neither knoweth he his bretheren, nor yet his owne children, but they obserued thy word and kept thy couenant. They shall teach Iacob thy iudgements, and Israell thy lawe. They shall put in sence before thy face, and burnt offering vppon thine Aulter. Blesse O Lord his substaunce, & accept the worke of his hands. Smite through the loynes of them that rise vp against him, & of them that hate him, that they rise not vp againe.*

1.Reg,2,25. 2,Chr.18, 78. 2.Reg,18,1, 2,Chro,29. 4,5,6,7,&c, Deut,33,8, 9,10,11.

Marke (I beseech you) both his great care hovv the Leuites might prosper, & his notable describing of them, vvhat manner of men they shall be. First, he prayeth that true knowledge and vnderstanding might neuer bee remoued from them: theyr affection towards Gods holie sanctuary might be such, that neither father nor mother, vvife nor chyldren do keepe them back frō obedience to the law and couenant. O that our Ministers were such as Moises prayed for. Then no doubt God would blesse thē

according to theyr requeſt,& confound their aduerſaries that riſe vp againſt them. And heere alſo marke his great zeale for theyr proſperitie. He was the patienteſt man, & had the mildeſt nature of all the people of Iſraell: yet could he not ſuppreſſe his good and great affection, but brake out into theſe wordes: *Smite through the loynes of them that riſe vp againſt him, and of them that hate him, that they riſe not vp againe.* O Lord, if Moyſes had lyued in our dayes, and ſeene this adulterous generation, that ſo ſpoyleth the Leuites, how would his zeale haue beene inflamed againſt them? Hee woulde haue cryed out as good Nehemias cryed; *Plague them O Lord, that defile thy prieſthood.* And good were it for theſe ſinful men, that GOD would ſend his plagues vpon them, while yet they haue time to repent. Now we want a Moiſes to pray for theyr puniſhment, for they ſleepe in theyr ſinnes: and God (I feare) hath reſerued them to a greater puniſhment. The Lord graunt vs grace to remember the latter end, & now looke while it is yet tyme, to the good order of the Miniſterie. VVhē God promiſed to eſtabliſh his mercies with his Church, he promiſed thys, as the greateſt token of his loue; *I will giue you Paſtors according to my hart, that ſhall feede you with knowledge and vnderſtanding.* VVhen hee would haue them haue ſure hope that he was their God, and they were his people, he ſayd, hee would gyue them Leuites that ſhould teach his people, the difference betweene the holy and prophane, betweene the vncleene & the cleane; He promiſed them this as a perpetuall couenaunt: *The lips of the Prieſt ſhall keepe knowledge, and they ſhall ſeeke the Law from his mouth: For he is the Meſſenger of the Lord of hoſtes.* And thys was the charge that God gaue ſtraightly vnto the Prieſt-hood: *That they ſhould tell his people of their ſinnes, and the houſe of Iacob their offences.*

Nehe. 6, 14, cap. 13, 29.

Iere, 3, 15,

Mala, 2, 7,

Eſay, 58, 1,

A

A miſerable Common-wealth it muſt needs be, and farre ſeperated from God and his mercies, that hath blind leaders, who cannot lead themſelues. VVho ſo feareth the Lord, will ſurely looke vnto it, that he maintaine no ſuch offences within his kingdom, nor nouriſh any ſuch ſores within the body of his Countrie. If a man be once called to the miniſterie, let him attend vpon his flock, and feede them as his dutie bindeth him, with the foode of life, or let hym bee remooued. Chriſt ſayde: *Paſce, paſce, paſce*, Feed, feed, feed. This charge he hath giuen, euen as vve loue him, ſo to ſee it executed. Say what we will ſay, and the more we ſay it, the more impudently wee ſhall lye, if we ſay we loue him, while we keepe not his commaundements. VVould to God we were wiſe to vnderſtand it. Chriſt ſayd, *They are the ſalt of the earth*, and what ſhall be done with them, if they can ſeaſon nothing? Chriſt ſaid, *they are the light of the world*, and what heape of miſeries ſhall they bring with them, if they themſelues be darke? Chriſt ſaid, *they be the watchmen*: and what caſe ſhall the Citty be in, if they doe nothing but ſleepe, and delight in ſleeping? VVho ſeeth not theſe incurable ſickneſſes, that can ſee any thing? They are the Paſtors, and howe hungry muſt the flock be, when they haue no foode to giue them? They are the Teachers, and howe great is the ignoraunce, where they them ſelues know nothing? They are the Euangeliſts or meſſengers of glad tydings: hovve little hope haue they, and what ſlender faith, whoſe meſſengers cannot tell what the Lord ſayth?

1,Pet,5,2,

Iohn,21,16 17,

Math,5, 13

The Lord enlarge within your Maieſtie, the bowels of mercie, that you may once haue pittie vpon your pore ſubiects. This cogitation made Paule the Apoſtle ſay to Timothie, (a painefull father vnto a carefull childe;) *I charge thee before God, and before the Lorde Ieſus Chriſt, that*

1.Tim,1,2

shall iudge the quicke and dead at his appearance, and in his kingdome: preach the word, be inſtant in ſeaſon, and out of ſeaſon: reproue, rebuke, exhort, &c. Of all miſeries wherwith the Church is grieued, none is greater than this: that her
1Ki,.13,33 Miniſters be ignorant, and can ſay nothing. VVhat could Ieroboam doe more than this, to ſtrengthen all his Idolatry, then to make him Prieſts of the loweſt of the people?
2,Cro.15,8 VVhat could haue made Aſa (being otherwiſe religious) ſo ſoone to haue turned away from the ſeruice of God, ſauing only he ſuffered his people to be without a Prieſt, which could teach thē the word of God? VVhat plague did God threaten greater againſt a rebellious people, than that he would take frō them their true Prophets? VVhen
Eſa, 52.
Eſa.56,10. were the peoples ſinnes ſo ripe to procure vengeance, as when their Preachers were dumbe dogs, and could not bark? And what I beſeech you is our condition better? Or what be many Miniſters of our time and Country, o-
1,Cro, 13.9 ther then dumb dogs? Surely, as Ahijah ſaid of the people of Iſraell, ſo we may ſay of our Miniſters: Haue wee not made vs Prieſts like the people of our Country? vvho ſoeuer commeth to conſecrate with a yong Bullock, and ſeauen Rams, the ſame may be a Prieſt for them that are no Gods. And ſo ſurely, if we ſerued Baal, a great number of our Prieſts at this day were tollerable. But if we ſerue the Lord, what doe they with that function they can not skill of? Let them returne againe to their old occupation. And yet this is but one euill: and if it were reformed, yet much ſtill were amiſſe. If I would declare vnto your Maieſty all the great abuſes that are in our Miniſterie, I ſhould leade you along in the ſpirit, as God did
Ezech 8,3. the Prophet Ezechiell: and after many intollerable euils,
4,5.&c. yet I ſhall ſay ſtill vnto you, behold you ſhall ſee moe abhominations then theſe.

I would

I would firſt leade you to your Benifices, and behold ſome are defiled with impropriations, ſome with ſequeſtrations, ſome loaden with penſions, ſome robbed of their commodities. And yet behold more abhominations then theſe. Looke after this vpon your Patrons, and loe, ſome are ſelling their Benefices, ſome farming them, ſome keepe them for their children, ſome giue them to Boyes, ſome to Seruingmen, a very few ſeeke after learned Paſtors. And yet you ſhall ſee more abhominations then theſe. Looke vpon your Miniſtery, and there are ſome of one occupation, ſome of another: ſome ſhake Bucklers, ſome Ruffians, ſome Hawkers and Hunters, ſome Dicers and Carders, ſome blind guides, and can not ſee, ſome dumb dogs and will not barke. And yet a thouſand more iniquities haue now couered the Prieſthood. And yet you in the meane while that all theſe whordoms are committed, you at whoſe hands God will require it, you ſit ſtill and are careleſſe, let men doe as they liſt. It toucheth not belike your common wealth, and therfore you are ſo well contented to let all alone. The Lord increaſe the gifts of his holy ſpirit in you, that from faith to faith you may grow continually, till that you be zealous as good King Dauid, to worke his will. If you know not how to reforme this, or haue ſo little coũſel (as mans hart is blinded) that you can deuiſe no way, aske counſaile at the mouth of the Lord, and his holy will ſhalbe reuealed vnto you.

To reforme euill Patrones, your Maieſty muſt ſtrengthen your lawes, that they may rule as well high as low. For as Eſdras ſayd once, ſo may I boldly ſay now: The hands of the Princes and Rulers, are chiefe in this treſpaſſe. If you vvill haue it amended, you muſt prouide ſo, that the higheſt may bee afrayde to offende. Eſdr. 9,2.

To

To keepe back the ignorant from the Miniſterie, whō God of his goodneſſe hath not called to ſuch a function, take away your authoritie from the Biſhops, let them not thus at theyr pleaſure make Miniſters in their Cloſſet, whom ſoeuer it pleaſeth them. To ſtop the inconueniences that grow in the Miniſterie by other, who ſay they are learned and can preach, and yet doe not, that are (as I ſayd) dumbe dogs, and will not barke, bridle at the leaſt theyr greedy appetites, pull out of their mouthes thoſe poyſoned bones, that they ſo greedily gnaw vpon. Take away diſpenſations, Pluralities, Totquots, Non reſidences, and ſuch other ſinnes. Pull downe the Court of Faculties, the mother and nurſe of all abhominations. I tell you this before God, that quickeneth all things, and before our Lord Ieſus Chriſt, that ſhall iudge the quick and the dead, in his appearance, and in his kingdome: amend theſe horrible abuſes, and the Lord is on your right hand you ſhall not be remoued for euer. Let theſe thinges alone, and God is a righteous God, hee will one day call you to your reckoning. The God of all glory open your eyes to ſee his high kingdome, and enflame your hart to deſire it.

The third argument.

The third thing that I ſayd in this place was to be noted, was of Dauid himſelfe, how faithfully hee executed that vvhere-vnto he was called. The Prophet ſayth: *He fedde them in the ſinceritie of his hart, and guided them with the diſcretion of his hands.* An excellent vertue, and meet for King Dauid, that was a man according to the hart of God. He knew that obedience was better then ſacrifice, and that Gods people were neuer better ruled, then whē theyr Princes brought into captiuitie their owne vnderſtanding, and in ſimplicitie of hart were obedient onely to the wiſedome of almighty GOD.

Hee

He had too good experience of his owne wisedome, and had tryed it often how it made him to rebell: therefore to please God effectually, he walked in his simplicity. O that our Christian Princes had so great measure of Gods holy Spirit: howe many and grieuous burthens should then be taken from vs, that now Christian eyes & eares can hardly beholde and heare? howe many sinnes should be extinct and buried, that now vaine policy doth maintaine and strengthen? The tyme is past, and I wil say no more.

The God of all mercy, and Father of all consolation, enspire our harts with wisedome, that we may walke before GOD in our ovvne simplicitie. That vvhat his holy vvord hath spoken, vve may humbly heare, and not reason against it, because of our Common-wealth. Then shall vve end these short and euill dayes with gladnesse. And when Christ shall appeare in glory and maiestie to iudge the quick and the dead, vve shall stand on the right hand, in the number of his Elect, and heare that last and happiest sentence that neuer shall be called backe againe: *Come yee blessed of my Father, and possesse the kingdom which is prepared for you, from the beginning of the worlde*. The vvhich time the Lord bring hastily vpon vs, euen for his Sonnes sake Iesus Christ our Sauiour: to whom vvith the holy Ghost, three persons and one God, be all honor and glory, both now and euer. Amen.

A Sermon preached at the Tower of London, by M. Edward Dering, the 11. of December. 1569.

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IOHN. 6. 34.

Then they ſayd vnto him. Lord, giue vs euermore of this bread. And Ieſus ſaid vnto them. I am the bread of life: Hee that commeth vnto me ſhall not hunger: and he that beleeueth in me, ſhall neuer thirſt.

WE haue (deerely beloued in our Lorde and Sauiour Chriſt) we haue in this portion of Scripture to conſider; Firſt, this petition or requeſt which the Iewes make vnto our Sauiour Chriſt in theſe wordes: *Lorde giue vs euermore of this bread.* Then the aunſwer that our Sauiour Chriſt maketh againe; *I am the bread of life, &c.* Theyr requeſt riſeth of certaine words, ſpoken immediatly before, where Chriſt ſayth; *My Father giueth vnto you from heauen the true bread. For the bread of God is he that commeth downe from heauen, and giueth life vnto the world.* Through which words they brake out ſtraight into thys prayer: *O Lord giue vs alwayes this bread.* Theſe vvordes they do not vtter with any good affection or longing deſires to be pertakers of the mercies, which are offered vnto all in Chriſt Ieſu; but rather of a diſtempered minde, drawne into contrarie deſires, ſeeking by all meanes to fill themſelues with happines, and yet to ieſt and ſcoffe at the doctrine of Chriſt.

The

The thoughts of their minds are made manifeſt, both by theſe words of Chriſt: *Ye ſeeke mee becauſe you eate of the loues & were filled*: and alſo by their own words to the ſame effect, where they ſay, *Our Fathers did eate Manna in the wilderneſſe*. Likewiſe requiring that Chriſt woulde ſo feed them ſtill by miracle, and then they would follow him. And afterward alſo, when Chriſt had further taught them, that he would in no ſuch ſort feed them daintily on earth, but if they would eate of the bread that he woulde giue, they muſt renounce ſuch fleſhly cõcupiſcence, crucifie themſelues vnto the world, & be with a liuely fayth incorporate into his body, then they ſhoulde eate of lyuing bread: as ſoone as they hearde this, they murmured at him, ſhewing that he was not the bread that they dyd ſeeke for, and then declared what was theyr ſcoffing ſpirit, and ſaide openly: *Is not this Ieſus the ſonne of Ioſeph, whoſe father and mother we know? how came hee downe from heauen?* Thus deerly beloued, we learn what minds theſe men had that would ſo faine haue bin fed with the bread of life. They would liue for euer, but they would liue as they liſt. They would follow Chriſt, but they would neither hunger nor thirſt. They would doe the wil of God, but they would not crucifie their affections. They wold come vnto heauen, but they would not be ledde by Ieſus the poore Carpenters ſonne. Their carnall fancies beguiled thē. Their ſcoffing at Ieſus made their harts ſo blind: and their deſire of happines was nothing but the ſhew of their owne folly. Nowe let vs beware by other mens harmes. Let vs not fall after the ſame example of diſobedience. If we bring our carnall fancies to the word of GOD, vvee ſhall neuer vnderſtand it. The naturall man perceiueth not the things that are of God. Such groſſe imaginations deceiued Nicodemus, that hee vnderſtood not

Ioh,6,26, Ioh,6,31, Iohn,6,4, Ioh,6,28, Heb,4,11, 1,Cor.2,14

Ioh,3 4. not vvhat it was to be borne a newe. Such fancies made
Iohn,4,15 blind the woman of Samaria, that ſhe knevv not hovv to
Mar,16,38, aske for the vvater of life. Such carnal imaginations made
Luk,18,38. the chyldren of Zebedy to aske of our Sauior Chriſt, they knevv not what. Yea all the Diſciples of our Sauiour Chriſt, by ſuch fleſhly deſires oftentimes vnderſtood him not. And how much more ought wee to take heede that haue ſo barren harts, not vvatered ſo plentifully with the ſpirit of God? VVhether ſhall vve be led, if we bring vnto Gods vvord our ſenſuall appetites? Sure euen thether, vvhether theſe Iewes are gone before vs, to murmure againſt Chriſt, & deſpiſe his Croſſe. Let vs then take heed vvhile it is yet time, and in obedience of Gods worde baniſh farre from vs our ovvne vnderſtanding, and if we wil be taught of the Lorde, let vs leade into captiuity all our
2,Cor,19,5 ovvne cogitations, and ſeeke no better eſtate for the goſpel of God, then hee himſelfe hath appointed by his holy wiſedome. Otherwiſe, it vvill ſurely come vpon vs, that came ſo long agone vpon theſe carnall Iewes, & vve ſhall haue ſo good lyking of our owne delight, that vvee ſhall contemne the poore Galilean, and vvith a proud countenaunce vve ſhal thinke much ſcorne, that the Carpenters ſon ſhould be our Maiſter. Thys is the fruite that groweth out of mans vviſedome. Here it is plainely teſtified in thys ſixt of Iohn. It is teſtified in the Scribes and Phari-
Math,2,7, ſes, that ſo often ſcoffed at our Sauiour Chriſt; in the ſoldiers that vpon the Croſſe had him in ſuch deriſion: in
M.t,26,69, the vvhole multitude of the Iewes that ſtrooke hym and ſpit on him, and bad him aread vvho had hurt him. Thus after that by carnall reaſon they would needes iudge of Chriſt, they grew more and more in hardnes of hart, tyll they thought it good wiſedome to ſpeake ſo great blaſphemie. Such Goſpellers there vvere many in the Primi-

tiue

liue Church, that thought themselues wise in making a iest of Christ. So Iulianus the Apostata, when the Christians asked help against all their iniuries, with mocks and scoffes he would aske why they did cõplaine, when the Galilean theyr maister bad them doe good for euill: if any woulde take away theyr coate, that then they should giue him also their cloak. So many vvicked Magistrates spoyled the Christians of their mony, & would taunt them merrily with the saying of their God: *Quod Cæsaris sibi, Cæsari da*, Giue that vnto Cæsar, that thou knowest is Cæsars. Prudence.

Such Gospellers at this day vvee haue a great manie in England, that laugh smoothly in their sleeues, at their madnesse (as they thinke) that followe so earnestly the Gospell. So Saint Peter hath borne witnes generally of the wicked of all ages, that they shall thinke it much madnes, that other will not runne to like effusion of riot: but let them alone, that seeke willingly to goe so farre astray. This is the tyme of their reioycing. The dayes of repentance are not yet come. VVhē they haue done with their mocking, themselues shal be then mocked at, and for all their pleasant sporting, they shall bee called to iudgement. Another thing I noted vnto you in the petition of these Iewes, and that was a desire of happines, which they wished to come vnto: And in the middest of their malice, yet an inward sighing of spyrit, that they might once eate of the bread of life. They pleased themselues exceedingly in fighting against our sauiour Christ, and yet againe in remorse of conscience, they wished to be partakers of euerlasting life. And this is that sparkling of the grace of God, which is kindled in the harts of all men, of which Saint Iohn saith: *That* 2. Pet. 4.

Iohn,1,9, *Christ lighteth all men that come into this world.* Cain had this light, when the burden of his sinne seemed so heauie vnto him that it could not be pardoned. Esau had this light, when for losse of his fathers blessing, hee lifted vp his voyce and wept. Pharao had this light, when in remembraunce of all his plagues, he cryed at the last: *The Lord is righteous, but I and my people are wicked.* The Sorcerers of Egipt had this light, when God confounded their wisedom in a most vile creature, and they confessed before Pharao: *This is the finger of God.* Pilate had this light, when he washed his hands and cryed before all the Iewes: *That he was innocent frō the blood of Christ.* Simon Magus had this light, when he wondred at the signes and miracles that were wrought by the Apostles, and would haue giuen money for the holy Ghost. The Gentiles themselues they had all this light. Antiochus, when he wept for all the euill that hee had done at Ierusalem. Iulianus when he cryed, *Vicisti Galilæe.* O man man of Galile, thou hast gotten the victorie. Adrian at his death, when he spake vnto himselfe. *Animula vagula, blandula, hospes comesque corporis, quæ nunc abibis in loca, nec vt soles dabis iocos, palidula, regida, nudula?* Brutus had this light, when the night before he was slaine, he thought he saw a spirit that cryed thus vnto him; *Ego sum tuus malus genius Brute, hodie mecum Philippis videbis.*

Genc,4,13,

Gen,27,38

Exo,9,27,

Exo,8,19,

Mat,27,24.

Acts,8,13,

Mac.6,12.

But what need I (deerely beloued) to make this long by examples? You your selues (I am sure) can witnesse with this truth, There is none of you so farre giuen ouer to vncleanesse, but I am sure some-time you say with these vncleane Iewes: *O Lorde giue vs one day the bread of life.* This is the tryumph that vertue hath ouer

vice,

vice, that wheresoeuer she is most hated, there shee is often wished for. And this is the great punishment that God bringeth vpon the wicked, euen as the Poet sayd: *Virtutem vt videant, intabescantque relicta.* That though they loue not Vertue, nor cannot like to follow her, yet they should pine away with a longing desire after her. And this I am sure it striketh deepe, and woundeth the conscience of the wicked. Though they haue set their hart as an Adamant stone, and made theyr face as hard as flint, yet grace pierceth throughout their concupiscence, and they say somtime, the way of Vertue is better. There was neuer so impure and dissolute an adulterer, but he hath sayd sometime, the chast body is best. There was neuer so blasphemous & vile a swearer, but sometime hee hath trembled at Gods Maiestie. There was neuer man so proude and ambicious, but somtime he remembreth he is but earth and ashes. There was neuer such an vsurer, nor coueous wretch, but sometime he thinketh his gold and siluer shall canker, and the rust of it shall be a witnes against him. There was neuer so riotous a person, sumptuous and prodigall, but somtime he condemneth his owne doing, & sayth with the Prophet: *The vnrighteous man borroweth and payeth not againe.* And what should I say more? There was neuer so high minded nor vaine-glorious a King, but hee hath some time thought his Crowne woulde fall from his head, & the crowne of righteousnes was better, which was in the kingdome of heauen. And this deerely beloued, as it is in a wicked life, so likewise it is in corrupt religion. Truth that is strongest, and ouercommeth all, in religion forceth the enemie oftentimes to confesse her. There was neuer Papist that so magnified merits, and

Luk. 17, 16.

Iam. 5, 2.

Psal. 37, 12.

talked of his works of Supererogation, but oftentimes in his conscience he would surely confesse: *That when he had done all, yet he was vnprofitable*. There was neuer any so great an enemy to Faith, but when his conscience was touched vvith the griefe of sinne, he would crie a loude: *Fayth alone doth iustifie*. There vvas neuer (I am sure) Papist yet so drunken, that made so much of all his fleshly worshippings, of Organes, and singing, of Altars and Altar cloathes, of Frankensence, and sweet smelling sauours: of banners and streamers: of goodly tunes and melody: of siluer crosses and challices, but hee hath sayd sometime: *VVho required these things at our hands? The true worshippers doe worship in spirite and veritie*. There was neuer Papist in so deepe a sleepe of Pardons and Purgatorie, but he hath surely sayde it, such weake engines can breake downe but paper walls, and such cold water can quench but paynted fires. There was neuer Pope nor generall Councell so desperatly bent, to set vp worshipping of Images, but their owne hearts haue often cryed within them: *They haue mouthes and speake not, they haue eyes and see not, they haue eares and heare not, they haue noses and smell not, they haue hands and touch not, they haue feete and walke not; Thou shalt not bow downe to them, nor worship them.* There was neuer Papist so blinded with the great absurdity of Transubstantiation, but sometime seeing the wine in the Challice, he hath beene afraide to say: by this and by nothing else, let my sinnes be washed, and seeing the Cake in the Priests hands: thou alone hast redeemed me, and alone by thee I looke to be saued. This doubt ye not (dearely beloued) is the working of the Lord, in the harts of all his enemies. Refuse him how

Luk. 17, 16.

Esay. 1, 12. Iohn. 4. 23.

Psal. 115, 5.

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yet wil in life or in religion, you shall carry day and night a witnesse in your breast against your selues, and your harts will cõdemne you, that cry euermore against you; the way vnto true happines, is neither by sinne nor superstition: neither by open rebellion, nor yet by accursed Idolatrie. And thus farre out of this petition of the froward Iewes, I haue noted vnto you, what I haue thought best for our common instruction. The Lord grauht vs that we make the like request, but with a better spirit, and pray euer more vnto him; *O Lord giue vs alwayes the bread of life.* Iohn, 6, 34.

Now let vs consider the other part which (I sayd) is the aunswer of our sauiour Christ, in these words; *I am the bread of life, he that commeth vnto me shall neuer hunger, and he that believeth in me shall neuer thirst.* Iohn, 6, 35. Out of this place (deerely beloued) I will note vnto you, as the text giueth mee occasion, these three poynts. First, who is the bread of life; then by what meanes he is eaten; and thirdly, what fruite commeth of such sustentation. VVho is this breade, Christ sheweth in these words: *I am the bread of life.* By what meanes hee is eaten, it is shewed in these words: *Hee that commeth vnto me, He that beleeueth in me.* VVhat fruite commeth of it, it is shewed in these wordes; *He shall neuer hunger; Hee shall neuer thirst. I am the bread of life.* These words they signifie thus much, that in Christ alone wee haue life, & all confidence of saluation must be grounded on him, and on none els. Christ crucified is a continuall Sacrifice of reconciliation standing betweene God and vs, so that what soeuer grace, mercy, and peace is powred vpon vs by God the Father, it commeth down through the body of Christ vpon the Crosse: and vvhatsoeuer

ioy or comfort we can haue in being vessels of mercie, thus it is made perfect: when with a liuely fayth wee looke through Christ crucified, and so goe with boldnesse vnto the throne of grace. Thus Christ is called the bread of life: the foode of our soule, and nourisher vp of our consciences to a perpetuall quietnesse. This the Scriptures testifie most plentifully in all places, witnessing, that when-soeuer we feele our selues hungry,

Mat. 11,28, that is, *Labouring and heauie loaden with the burthen of our sinnes, we must come vnto Christ: and hee will refresh vs.* From our first Father Adam, vntill the last man that shall be borne vpon earth, neuer was nor shall be one that shall find other food of lyfe. Adam, by whose sinne we were all condemned, when he was cast out of Paradise, that is, out of Gods fauour and the place of rest, he could not feede his soule neyther with the labour of his hand, nor with the sweat of his browes, but the first

Gene. 3,15. foode of life he found in this promise, *That the seed of the woman shoulde tread downe the heade of the serpent.* Abraham, Isaack, and Iacob, in all theyr wandering iourneyes, they lyued not by this, *That theyr posteritie should be multiplied, and enioy a Land that flowed with milke and honnie:* But this was the bread of life that made theyr hart glad, euen the sight of Christ, and by this promise

Gene, 12,3, & 26,4, and 28, 14, euery one of them liued; *In thy seed all the Nations of the earth shall be blessed.*

Rom,7,7, Rom, 5,20, Heb,9,9, Heb,10,4, The Lawe that came after and taught vs true obedience, we learned nothing by it, *but the knowledge of our sinne*, nor it wrought nothing in vs, *but the multiplying of our iniquitie.* The lawes and ordinaunces, which were in meates and drinkes, and cannall rites and ceremonies, they could not feede the conscience of him that did the seruice;

ſeruice; the ſacrifices & offerings were not ſuch as they could giue vnto vs the food of life. *It was altogether vnpoſsible that the blood of Bulls and Goates should take away ſinnes, but ſo farre the Law did feede our ſoules, as it shut vs vp in the faith that should be reuealed, & led vs as a ſchoolemaiſter vnto Chriſt.* The Prophets that came after, rayſed vp of GOD to teach his people, they ſhewed no other marke to looke on, nor other hope to liue by, but that child that ſhould be borne vnto them, *And that ſonne that should be giuen them, whoſe name was wonderful, councellour, the mighty GOD, the euerlasting Father, the Prince of peace.* The Apoſtles and Euangeliſts nowe ſent in theſe latter dayes for the worke of the Miniſterie, *To gather together the Saints, and build vp the body of Chriſt.* They feed vs not with the food of our owne works or well doing, but to make our faith ſtrong, *and the promiſe of God ſure*, they tell vs: *Chriſt is our peace, and there is no other name vnder heauen giuen vnto men, by which we shall liue, ſaue onely the name of Ieſus Chriſt.* Thus Chriſt is our bread of life, and if we will build our ſelues vpon Abraham, Iſaack, or Iacob, to be of their poſteritie, if wee will be led by the Law & the Prophets, by the Apoſtls & Euangeliſts, to find the food of life, if we hear Chriſt him ſelfe, or will be his diſciples, thē this is our religion: *Chriſt is the bread of life.* Too too wretched haue the Preachers bin that haue called you frō this bread, to feed you with their corrupt leauen, from this fountain & welſpring, *to their own puddels that can hold no water.* Thus they haue all done that haue led you any whether ſauing to Chriſt alone, that haue taught you to pray vnto Saints, Angels, or Archangels, to be your Mediators, that haue told you of iuſtification in your owne workes, that haue ſolde

Gala,3,24

Eſay,9,6.

Ephe,1,11,

Rom,4,16, Ephe,2,14, Acts,4,22,

vnto you theyr Masses, as sacrifices propiciatorie for the quick and dead, that haue bid you trust in pardons, and indulgences for remission of sinnes, that haue brought you vnto the Pope, a sicke head of an ill disposed Sinagogue, to hang your faith vpon his sleeue, that hath told you of general Councels, they could not erre, but whatsoeuer they should decree, you shold so receiue it as the holy Euangelists. Thus haue these monsters spoken, & thus they haue deluded you, and yet they say stil, wherin haue we offended? But the Lord be praised, that hath deliuered vs out of the kingdom of such darknesse, and brought vs againe into the light of his Gospel. Let vs now walke in it accordingly, & confesse Christ alone to be the bread of life. The second thing that I noted vnto you in this answer of our sauiour Christ, is: how we do eat of this bread, and that (I saide) was shewed in these words; *He that commeth vnto me, He that believeth in me.* To come vnto Christ, to believe in Christ, that is to eate christ, so that we may wel say, as S. *Austin* said: *Quid paresdentes aut ventrem, crede & manducasti?* It is no need to prepare tooth or belly, believe and thou hast eaten. But here (deerely beloued) I must first admonish you, that this place, nor this sixt chap. of Iohn, is not meant of the Sacrament, as some Popish interpreters haue ignorantly told you. The Sacrament was not yet instituted, nor any now present knew whether he would euer ordaine any such Sacrament of his body and bloode, or no: so that if he had spoken thereof, hee had told them that which they could not vnderstand. But thys Christ doth, without all consideration, either of Sacrament or no Sacrament. Hee telleth them howe and by vvhat meanes his body can be eaten, whether it be in your inward

Augustine vpon the 6. of Ioh. tract. 25.

ward fayth, when secretly and with your selfe you feed vpon his body, or whether it be in outward signe or Sacrament, which is a helpe of our infirmitie, the more liuely to tast of his mercies.

There is but one & the same way, neither to eate his flesh, nor to drinke his blood: the which way, plainelie & expresly here is deliuered vs by Christ, that we neede not to erre except we will. And this was Christes great mercy, to prepare the harts of his children, that they should not be offended with any manner of vnderstanding, when they should heare in the institution of the Sacrament, *Take, eate, this is my body*. They are before well instructed, and they know what to beleiue. The grosse and carnall fancies of transubstantiation, coulde not disquiet them. They knewe there was no way to eate Christ, but to come vnto him, nor to drinke his blood, but to beleiue in him. And this fayth was the more precious, the further of his bodily presence vvas remooued from them: *They knewe fayth was the taking holde and substance of things wee hoped for, and the sure apprehension and proofe of things that were not seene*. So that they knevve how to feede of the body of our Sauiour vvith great boldnes, to lyft vp theyr soule, and to take hold of the mercy of Christ, who sitteth in heauen at the right hand of his Father. VVhence vndoubtedly all the merits of his Passion doe presently flow vppon his poore chyldren. His conflicts and agonies with sinne and condemnation, to set vs free from Gods wrath and displeasure, and all his obedience shewed heere in flesh, from his corporall, reall, and substantiall body, commeth downe vpon vs, to cloth vs with righteousnesse, that we may be founde vnblameable before his Father. Heb. 13.

Thus much the Disciples well vnderstoode, and they murmured not at these words, *This is my body*. Thus much let vs learne out of this place against we come vnto the Sacrament, *That to come vnto Christ, and to beleeue in Christ that is truly to eate Christ*. This being prooued true vnto you, you will soone set your selues free from all Popish idolatry. And how true it is, mark well, I beseech you, what are the words. *I am* saith Christ *the bread of life. He that commeth vnto me, shall not hunger*. If Christ had spoken still properly, according to the metaphore, he had said thus: *I am the bread of life, he that eateth me, shall not hunger*. Now he himselfe hath saide: He that commeth, in stead of this, He that eateth, if you will beleeue him, you must needs confesse it. To eate Christ, is to come vnto him. So in this other sentence. *Hee that beleeueth in him, shall not thirst*. If he had kept the property of speech, he had said thus: he that drinketh of me, shall not thirst. In stead of, *drinketh*, he sayeth, *beleeueth*, and therfore it is most certaine, to drinke of Christ, is to beleeue in Christ. So that this is now an vndoubted truth, to eate Christ, to drinke Christ, to come vnto Christ, to beleeue in Christ, these are all one. And who hath eares to heare and heareth not this? Or whose iudgement is so blind that he cannot perceiue it? Compare the sayings of Christ in this chap. you cannot (if you will not) be deceiued, *Hee that beleeueth in me hath euerlasting life*. And after: *He that eateth of this bread, hath euerlasting life. Except ye eate the flesh of the Sonne of man, and drink his blood, you haue no life in you. Hee that beleeueth on him that sent me, hath life euerlasting. You will not come vnto mee that you may liue*. VVho seeth is not heere, to eate, to come, to beleeue, is all one. Againe:

Iohn,5,24.

Iohn,5,10.

Iohn.6,53.

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He that beleeueth in me, I will raise him at the last day. And he that eateth my flesh, and drinketh my blood, I will raise him vp at the last day. After all those sayings of eating his flesh in deede, and drinking his blood in deede, at which the Capharnaits were offended, and diuers of his Disciples forsooke him, Christ saith then vnto his Apostles, *Will you also go away?* As if he should haue said: are these words so strange, that you also will be driuen away? Vnto which Peter answered: *Lord to whom shall we goe, thou hast the words of eternall life, and we beleeue and know, that thou art Christ the Sonne of the liuing Lord.* Loe heere, how S. Peter himselfe, of whose name the Pope braggeth so much, and yet vtterly renounceth his faith. Saint Peter (I say) vnderstandeth all these words of life, of the eating and drinking of Christes flesh and his blood, he expoundeth them thus: To beleeue in Christ, and to know him to be the Sonne of the liuing God, euen as Christ himselfe had before taught him: *The words that I speake are spirit and life, it is the Spirit that quickeneth, the flesh profiteth nothing.* If all this be not plaine enough, looke yet, and let S. Iohn expound himselfe. Heere Christ sayeth: *He that eateth my flesh, and drinketh my blood dwelleth in me, and I in him.* The same S. Iohn that wrote this, saith thus againe: *Whosoeuer confesseth that Iesus is the Sonne of God, God dwelleth in him, and he in God.* Whereby it is plaine, he that confesseth thus of Christ, hee eateth his flesh, and drinketh his blood. This (dearely beloued) is no new doctrine, but taught by Christ, receiued by his Apostles, written for all ages by his holy Euangelistes, now preached to the comfort of all Christians, and in the primitiue Church beleeued of all the holy Fathers,

Iohn. 5. 54.

1. Ioh. 4. 15.

I would alledge you their owne sayings, but that the time passeth, and you haue them plentifully set out vnto you, you may reade them when you will. These places alleadged out of the Scriptures, one expounding another, they are the surest witnesses, to know the meaning of the holy Ghost. And what if heere I should reason out of our Christes owne words, to proove, there can be no transubstantiation. He sayth for proofe, that his naturall body is risen, *See my hands and my feete, touch me and handle me, it is euen I*. Seeing Christ will haue our sences to iudge of his body, let vs do so. See, feele, touch, tast, is it ought but bread? This argument me thinketh is good and well warranted by Christ himselfe; and it seemeth not so onely to me, but S. *Aug.* thought so now eleuen hundred yeare agone. See, *de doctrina christiana, li. 3, ca. 16*. and there you shall find it. But the time passeth and I will come vnto that, that I think you looke for, and which the Pope hath made the substance of all his Masses. Christ saith thus: *Take eate, this is my body*. And what then? Is there any obscurity in these words? Is it not often and plainly spoken, what it is to eate his body? Are not his Disciples well taught? Knew they it not long before? As it is plainly said: *This is my body*, so is it not plainly expounded: *These words are spirit and life*? No man can heere be offended, but he that is dull of hearing, and hath not hearkened before to the wholsome doctrine of truth. But you will say, why could not Christ as well haue said, This is a figure, or signe, or token of my body. I answere. First, these words are without danger, that his Disciples shold dreame of transubstantiation: they are so assuredlie taught before how they should eate or drinke Christ.

Luk. 24, 33.

Mat. 26, 26.

Iohn 6, 14.

Then

Then I say, this our Sauiour Christ did choose to speak, to shew his great and aboundant loue towards vs, that we shold be so fully perswaded that he were our head, and we his members, as if this naturall and reall body, were substantially within vs, that wee should know, whatsoeuer we could wish from his mercy to comfort vs, by this Sacrament or couenant of his mercy wee should so assure our selues of it, as if wee eate his verie flesh, or drinke his naturall blood. The like phrases or speeches are plaine and often in the Scripture: *Christ is our head, and we his members, he dwelleth in vs, and we in him. Hee is the corner stone*, and we are the building vp, *He the vine*, and we the branches. His body is the meat, and we the eaters. VVhose hart is so dull that is not stirred vp with these speeches? Or who vnderstandeth not by these speeches, that Christ would shew the aboundance of his loue towards vs, and the great boldnesse that Christ will haue vs to put in his mercy? As for transubstantiation, it is so strange from the sence of the scripture, that if the Pope had not beene, I thinke it neuer had beene thought of. And if the Councell of *Laterranne* had not beene, it had neuer been named. But let vs weigh the words a little, and conferre them with these late Popish follies. Christ sayeth, *Take, eate, this is my bodie*. But the Pope sayeth, take not, eate not, sitte a farre off, and looke on, fall downe and worship. This is my bodie. VVas not this their manner of preaching? Howesse could this haue beene your manner of practise, when you came to the Sacrament, or as you rather called it, the sacring of your Masse; Christ sayeth; *Drinke you all of this: this is my blood*. The Pope vtterlie denieth it, and proueth it by good reason.

Ephe. 5, 24.

Ephe. 2, 20.

Iohn, 15, 5.

Mat. 26, 26.

Mat, 26. 17.

His

His body (ſayth he) cannot be with his blood; there is *Concomitantia*, the one followeth the other, and therefore you ſhall not drinke it, yet it is his blood. Chriſt ſayth, *As oft as yee doe this, preach forth the death of the Lord vntill he come*. The Pope ſayth, that is not neceſſarie. If you ſay Maſſe daily, it skilleth little, though you preach not once in a yeere. VVhat manner of Vicar call you this man, that diſpenſeth his Maiſters doctrine thus deceitfully? Or what hope can you haue of tranſubſtantiation, when it hangeth vpon his credite that dealeth thus vnfaithfully?

1, Cor, 11, 26.

O deerely beloued, be not deceiued. Theſe things be too plaine to bee diſſembled. It is his owne mouth that ſpake theſe things, which (ſayth hee) cannot erre. VVe know that there is no truth in him, and whatſoeuer he doth, it is againſt Chriſt, and his eternall Goſpel. For the words, *This is my body* (I truſt) I haue proued it, they be not words of errour, to make you beleeue the thing that is not, the meaning is plaine. The bread is a vvarrant and pledge vnto you that as ſure as you eate it, vvhich is the ſigne, ſo ſure your faith feedeth on all the fruites of his paſſion, and the righteouſnes and true holineſſe of his humane body, couereth all your ſinnes before God his Father, and cloatheth them rounde about with ioy and gladneſſe. Theſe are the riches of Gods aboundant graces, which make the poore penitent ſinner to ſeeme more glorious then all the worldly treaſure. Thys is the ſecrete Manna with which God feedeth his Elect, that maketh the hungry hart more glad and ioyfull then all the bread of Princes. Theſe riches they haue ſpoyled you off, that haue ſolde vnto you ſo deere their Tranſubſtantiation.

This

This foode they haue taken from you, that haue fed you so long with a fancie of Christes naturall body. For the words, *This is my body*, are not strange. Such phrases in the Scripture, are euer vsed vpon like occasion. In the 33. chapter of Genesis, Iacob calleth his Altar, *The mighty God of Israell*: yet the Altar was not God, but set vp in memory howw mightily God had preserued him. Gen,33,20,

In the 12. chapter of Exodus, God speaking to Moses of the Paschall Lambe, sayth: *This is the Lordes Passouer*, and yet it was not the Passouer, but the sacrifice of the Lords Passouer, vvhen in killing the first borne in the Land of Egypt, hee passed ouer the houses of the chyldren of Israell. Exo.12,1.

In the seuenth chapter of Leuiticus, vvhere God giueth to Aaron the shoulder and brest of the sacrifices for his portion, hee saith thus: *This is the annoynting of Aaron*, yet the brest and shoulders of the beastes, were not the oyle where with Aaron was annoynted, but a signe or token of his annoynting. Levit.7,35,

In the sixt of Numbers, when God setteth foorth the law of the Nazarits, *He forbiddeth the to defile themselues at the death of their father, mother, brother, sister*, & addeth this clause: *because the consecration of his God is vpon his head*. Yet the haire vpon his head was not his consecration, but the signe of his consecration. Numb,6,7

In the fift chapter of Numerie, where God setteth forth the law of iealousie, The water whereby the woman is tryed, is called often *the cursed water*, and yet the water was not cursed, but shewed the woman to be accursed and detestable. Num,5,11,

In the nineteenth chap. of Deut. speaking of a false witnes: *Both parties are bid to stand before the Lord*. Yet hee meaneth before the Priest, in whose brest was *Vrim* & *Thummim*, a liuely representation of the Lord. Deut,12,17

In

In the 26. of Deuteronomie, teaching what they shall doe that offer theyr first fruites, it is written: *Thou*
Deu,26,5 *shalt lay this before the Lord.* Yet he meaneth before the Altar, a present signe of the Lorde. Oftentimes in the
Deu,31,11, Lawe the Arke is called the Lorde GOD: yet the Arke vvas not God, but a liuely representation of the Lorde God. In the seauenteenth chapter of Genesis,
Gen,17,10, and 11, God speaketh of Circumcision: *This is my Couenaunt.* VVhich yet God himselfe expoundeth in the verse following, *This is the token of my Couenaunt.* And what can be more plaine then this? So S. Paul the Apostle sayth:
1,Cor,19.3, *The Rocke was Christ*, yet Christ was not the Rock that was in Horeb: but the water of the Rock was the signe of Christes blood, which quencheth the thirst of all his
Titus,3,5, elect and chosen. So Saint Paule calleth Baptisme, *Lauacrum regenerationis:* The washing of the newe byrth: yet the water doth not regenerate, but the holy Ghost. An hundreth such speeches you haue in the Scripture, where the signe hath the name of the thing signified. And how are you so bewitched, that in this one Sacrament of the body & blood of Christ, you cannot beare that phrase which is so vsuall in Scriptures? But so it is, Saint Pauls prayer hath taken effect in the popish king-
1,Cor,14, dome: *He that is ignorant, let him be ignorant still.* But I hope (deerely beloued) better of you. God I trust, hath lightened you, and you doe vnderstand his holy Scripture. You will come in spirit and trueth to these holie Misteries, and you haue forsaken your old leauen of all Romish Idolatrie. Now a word or two of the fruit of eating and drinking Christ, and so I will make an end.

To eate and drinke Christ, is as I haue said, to come vnto Christ, to belieue in Christ, and the fruite of thys

is:

is: *Hee that commeth vnto him, he shall not hunger.* Againe: *And he that beleeueth in him, shall not thirst any more.* This (dearely beloued) is the great fruite, that vnspeakeable benefite, that endlesse mercy, which they tast and eate of that labour and are loaden, and come vnto Christ. My tongue cannot expresse it: your eares cannot heare it: our hearts can not imagine it, what is the fulnesse of ioy that springeth out of this fountaine. To thirst no more, to be no more an hungred, is to see God as he is, and to contemne the world, to haue all teares wiped away from our eyes, and be no more sorrowfull, to haue the glory of God to shine vpon vs, and no more to regard the light of the Sunne or Moone. This shall be then perfect, when Christ shall appeare in glory and Maiesty, and we shall be cloathed with righteousnesse and immortality. Now in this body of sinne, this happinesse is tasted of, when we feele the spirit of adoption to cry vnto our spirit, *Abba, Father.* VVhen the mercies of Iesus Christ doe so compasse the inner man, that wee see and feele the kingdome of heauen pictured in our consciences, when with a great and longing desire, *Euen as the Hart longeth after the water brookes*: VVee crye with Saint Paule, *Cupio dissolui.* VVhen wee be touched inwardly, and say with the Saints in the Reuelation: *Come Lord Iesu, come quickly.* These are the beginnings of those euerlasting ioyes, that can neuer be made full, *Till this mortality haue put on immortality, and this corruptible incorruption.* And we haue giuen into our mouthes, the songs of our triumph: *O death, where is thy sting? O hell, where is thy victory?* The songs of our ioy, *Such as none can vnderstand, saue the hundreth and foure and forty thousand, that are bought*

Gala.4,6. Psal.12,51. Phil.1,21. Apoc.22. 1,Cor.15, 63. 1,Cor,15, 55. Apoc.14,3.

from the earth. He that eateth of Christ to this purpose, he is nourished, and he that drinketh of Christ to this hope, he is quickened. With this meate and drinke, Abraham was filled, *when he forsooke his fathers house, his kindred, his country, to goe into a land that God would shew him*. With this meate and drinke, Moses was filled: *when he rather chose to be a miserable seruant among his brethren of Israell, then to be a mighty Prince in the Court of Pharaoh*. With this meate and drinke was Dauid filled, *when he wished rather to be a doore keeper in the house of God, then to dwell in the Pallaces of Princes*. With this meate and drinke was Paule filled, when hee sayeth, *Hee accounted all the world as dung, that hee might winne Christ*. With this meate and drinke whosoeuer is filled, *Hee will forsake Father and Mother, Brother and Sister, wife and children, house and lands, yea euen his owne life, and take vp his crosse and follow Christ*. The remembrance of immortality that Christ shall giue vnto him, will make him hartily to confesse, that this life is but a moment. The length of his dayes that lyueth for euer, will make him behold his owne body, and say: *All flesh is grasse*. The glory of his Maiestie that shineth world without ende, *will proue the glory of man to be but as a flower in the fielde*. It will make his heart to crie often within him: *Lord feede vs euer with this bread*. And sure (dearely beloued) the cause is soone espyed, why the world is so drunken, with these transitorie vanities: they neuer felt what the things are that abide for euer. He neuer tasted of Christ, that hungreth and thirsteth after vaine glory, to become honourable in this world. He neuer tasted of Christ, that heapeth vp siluer and gold, and can not tell for whom he gathereth it.

Gen. 12, 1.
Exod. 1, 11.
Psa. 84, 11.
Phil. 3, 8.
Math. 19, 19
Luk. 14, 26.
Esay, 6.
Ioh. 16. 34

it. He neuer taſted of Chriſt, that ſpendeth his dayes in wantonneſſe, and hearkneth not to the ſentence that ſhall be ſpoken vnto him: *Come, giue account of thy Stewardship.* Luke 16, 3. He neuer taſted of Chriſt, that hath his eyes open to behold vanity, and ſeeth not Chriſt crucified for his ſinnes. He neuer taſted of Chriſt, that hath his eares open to all vngodly ſounds, and heareth not the Trumpet that one day ſhall blow aloude: *Ariſe ye dead, and come vnto iudgement.* To be ſhort, he neuer taſted of Chriſt, that is not crucified vnto the world, and the world vnto him, ſo farre that ſinne raigne not in his mortall body. The Prince neuer taſted of Chriſt, that putteth the glory of his Court in concupiſcence, in pride, in blaſphemy. The noble man neuer taſted of Chriſt, that braggeth and boaſteth of his parentage, and knoweth not that he is but duſt. The Magiſtrate neuer taſted of Chriſt, that ſuffereth this great carding and dicing, that leaueth ſinne vnpuniſhed, and vertue vnrewarded. The Man or VVoman neuer taſted of Chriſt, that cryeth not in ſpirit: *O Lord, thou art mine inheritaunce.* The Father of all mercy, and God of all conſolation, ſtrengthen vs with his grace, that wee may taſte of Chriſt,

Amen.